

THE NONCONFORMIST.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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TO OUR READERS.

EIGHTEEN HUNDRED AND SEVENTY! Thus far, gentle readers, we have been borne onward together, moving towards a common object of desire and effort, and seeking every week to give to our thoughts, our sympathies, and our purposes an interpretative expression wherein you and we might feel that we are at one. Thus far; and as we cross the threshold of 1870, we feel impelled to greet you gratefully, lovingly, hopefully, and to wish all and each of you "A Happy New Year."

The tie which unites the readers and the conductors of this paper has always been somewhat closer than that which ordinarily grows out of a like relationship. The deep interest which both the one party and the other take in a well-understood public purpose, partly political, but chiefly religious, has, from the earliest days of the *Nonconformist*, infused a peculiar life, and therefore an unwanted susceptibility of feeling, into the bond which unites them. It has made its friends less critical and more tolerant than they might else have been, and it has stimulated into intenser earnestness the minds which direct and sustain the several departments of political and literary effort which such a periodical work as this includes. Hence, we never make our appearance on occasions like the present, when most of the conventionalities of the editorial chair are laid aside, and the interchange of amenities between us and our subscribers is natural and hearty rather than professional and restrained, without being stirred towards a warmer utterance of our emotions than looks comely behind the unchangeable formalities of type. We are apt to forget the conditions by which we are surrounded, and we yield too readily, it may be, to the temptation of uncovering "the fulness of the heart" in the public presence. The year just passed away has added strength to this temptation. It has witnessed the fulfilment of our common purpose in one of the three kingdoms subject to her Majesty. It has given us fresh hope in regard to the other two. What wonder if, in entering upon another year, we address our readers with more feeling than can be well confined within the limits of good taste?

Well, you, good readers, and we, are entering together upon another twelvemonth of anxiety and inconstitude, of hope, and faith, and labour, of prayer and submission, in respect of the release of spiritual instrumentality from political shackles and influences. Have we ever before commenced a New Year with such abundance

of encouragement? Did we ever look out upon a clearer prospect? Can we not, even from the point of time on which we now stand together, see in outlines more or less distinct—but far too distinct for illusion—the very end towards which we have been toiling these many years in company? Do not the main features of that great but inevitable change loom in the not very distant future, and give us full assurance that we have been, and still are, in pursuit of a realisable object, and not, as many have attempted to persuade us, of a phantom born of our own enthusiasm? The way may be farther than it now seems to the goal of our enterprise and our hopes—but that such a goal is attainable, that it will be actually reached, that it is near at hand—is there any possibility of doubting it after what we saw last year? Why, we have almost ceased to walk by faith, and have begun to walk by sight. Come, then, let us put all the manhood that we can into the last stage of our work! There is even now a liability to faint before we have reached our journey's end. Let us try, each in his appointed sphere, as God may give him grace and strength, to "lift up the hands which hang down, and the feeble knees, and make straight paths for our feet, lest that which is lame be turned out of the way, when it ought rather to be healed."

Such is the spirit, dear readers, with which another volume of the *Nonconformist* is begun. Perhaps, in this place and connection, we might be expected to say something of the journal itself. At any rate, we should be held excused if we did. We prefer being silent, save to say thus much—that it matters little what may be its lot, if the great enterprise for which this paper was started, and which, we are thankful to say, it has been an honoured agent in helping forward, be but accomplished. To have been, and to be, instrumentally what it is, answers the main end of its existence. Beyond this, the choice is not ours. We bow our thanks to our friends. We once more drop the momentarily raised curtain. We resume with fresh determination the post we have no intention of vacating, and we lift our hearts on high with a fervent prayer that "the beauty of the Lord our God may be upon us"—both those who write and those who read—and that "He may establish the work of our hands."

Ecclesiastical Affairs.

THE NEW YEAR.

FUTILE as it generally is, one likes to forecast the New Year. Experience soon teaches us that very little good comes of human foresight, if any. Perhaps the further we can look into the future, the more we are misled. If penetrative sagacity can discern here and there on the road we are about to travel a broad outline or two of the far-off scenery, it happens as often as not that it is proved to be as blind as a bat to recognise the relations the outline will sustain to that of which it constitutes but a part. In the strict sense of the word, the gift of prophesying is exceedingly rare. We distinguish, it may be, the colour of coming events some time before we are in the midst of them—but how very unfrequently the form of them! Yet, we like to be on the look-out, and from every eminence on the pathway of life—such for in-

stance as a New Year—we deem it to be a religious duty, or something very like it, to draw up for ourselves a conjectural sketch of the experience that awaits us, and to prepare ourselves as suitably as we can, to bear our allotted part in it. There is not much harm in this exercise of what we call foresight, unless we are silly enough to mistake our guesses at truth for truth itself—nor, perhaps, is there much good to be got from it. The virtue, if any virtue there is in the instinctive tendency, lies in the process, not in the result. To scan the distant future and make ready for it is a profitable exercise, whether we see it as it actually will be, or entirely mistake its tenour.

But it does not make any large demand on our shrewdness of perception to anticipate a very marked change in the ecclesiastical conditions of parties in this kingdom within the next ten years—for the decisions of last year will certainly yield seed and bring forth fruit after their own kind. It may be safely predicted, we think, that the obstacles to progress which were met with in abundance prior to 1860, will not very thickly strew the road from 1870 onwards. For instance, the uprising of the Archdeacons at the so-called discovery by the Lords' Committee on Church-rates, of the ultimate purposes of the Liberation Society, is not at all likely to be repeated at any time during the next decennial period. There are some manœuvres which can no more be resorted to a second time than an exhausted rocket-case can be used for a second flight skywards. The bugaboo objection to religious equality, or, in other words, to a separation of the Church from the State, is burnt out. It cannot be employed again. To revert to our first figure, we have got beyond the district of argumentative conflict in which such phenomena could occur. We have left them, and the like of them, behind us. We shall meet new forms of objection—more subtle, perhaps, more difficult to be dealt with, the nearer we approach the summit of the question. Already we have seen indications that such will be the case. We shall be made more and more familiar with them as we proceed. Our great battles in future will have to be fought on different ground from that of our great battles in the past. History never repeats itself. Yesterdays are not safe guides for to-morrows. With the same object in view as heretofore, our approaches towards it will have to be different.

This, unquestionably, is one of the practical lessons to be learned from an immediate forecast of 1870. We are not only on different and more advanced ground than that which we occupied this time last year, but we are upon ground of a totally different character. The whole watershed of the district, if we may be allowed to say so, into which we crossed when the Irish Church Bill was passed, varies from that to which we have been accustomed. The flow of reasoning is towards another quarter. The tendency of thought, and, very possibly, the course of public events, may be expected to traverse some of the lines upon which our arguments until now have been wont to proceed. We must not be surprised at having our former position reversed, and our own guns turned against us—at being charged with attempting, blindly or designedly, as the case may turn out, to compass conclusions which will put an end to freedom of religious thought, speech, and

association, and will arm priesthood with an immense increase of power. It is not unlikely that the next cry raised against us will be one directed against the narrow fanaticism that scruples at converting the Church into "a branch of the Civil Service," and that attaches the least importance to the character of what she teaches as compared with that of the payment of her teachers by the State, and a legal comprehensiveness which shall include in one and the same ecclesiastical arrangement all varieties of theological belief and no-belief. It will be the duty of the friends of religious equality to study this new aspect of their question; to familiarise themselves with all the eminences and depressions, the points of vantage and the special difficulties, which appear upon its surface; and to bear themselves in relation to their ultimate object with a quick recognition and a keen appreciation of the changes of ground presented to them as they make good their advances.

In fact, our outlook, if it be not altogether imaginary, forewarns us that the decade which commenced with the present year will render it imperative upon the supporters of Free Churchism to vary, not, indeed, their object of pursuit, nor their motives, nor their methods—but their arms, and the manner in which they employ them. Much has been rendered obsolete by the achievement of last Session. If we may venture to address a suggestion to our readers, as a chance arrow which may possibly take effect between the joints of the harness, we would say that the new position we are now taking up calls for the best service of our pioneer thoughtsmen. Scattered over the length and breadth of this island, living for the most part in obscurity, and having on hand some hours a day, it may be, not absolutely filled up by their ordinary avocations, there are scores of men belonging to the Nonconformist bodies, who possess all the intellectual and moral qualifications requisite for opening new channels of thought on the question of State-Churchism—men who have watched the working and the influence of the Establishment in rural parishes where it most fully discloses itself, and whose reflections upon what they have been compelled to witness must have taken a shape which it would be worth while introducing to the educated world. There are some things which they cannot do, or think they cannot, for a cause which nevertheless they thoroughly approve, and would fain help forward. They hold themselves incompetent to represent Free Churchism on the platform or in the committee-room. But they might fill, and fill to admirable purposes still higher posts in reference to the controversy. They might charge themselves with the obligation of thinking out each of the phases of the problem as it comes under their notice, and of communicating the results of their study to some common centre. As a mere intellectual exercise, the work would repay them—as a contribution to the object they desire to see realised, it would be of more value than they are apt to imagine. The coming contest will make heavy draughts upon the intelligence of the Free Church bodies.

It may be that A.D. 1870 foreshows some danger of reaction—not in legislation, but in feeling. It will be the duty of all to guard against this very natural tendency, as far as is possible. "Forewarned," on this head, is "fore-armed." A word to the wise suffices. We will not dwell upon a peril which, we trust, will not be realised. We point to it merely as a thing to be avoided. There need be no fear of it so long as the question is kept in the region of conscience. Men never weary of what they identify with their religious affections. To do the will of their Master is both meat and drink to them.

ECCLESIASTICAL NOTES?

It is quite possible to write about the Ecumenical Council with calmness, although the last Bull has excommunicated us over and over again. As the Council develops itself it partakes more and more of the character of a great show or a mere demonstration. In this respect it is, no doubt, most effective, and

calculated to impress, very strongly, the imaginations of beholders. Shows of this kind have also their due effect upon the persons who contribute to make them. They have a tendency to induce them to work together. The same knowledge of human nature which has dictated uniforms for the army and navy has dictated the use of clerical dresses. There is nothing but the effects of tailoring and millinery to be seen; but judges of humanity know perfectly well that tailoring and millinery are two great powers in the world. They transform men into priests, priests into bishops, and so on through all gradations of clerical rank. Singular to say, the dress impresses the wearer just as much as it does the beholder. He feels a different man in it, and, in a very marked degree, is a different man. The show, therefore, is not without its own use, but it is still difficult to say to what precise use the Council as such is to be put. The last authoritative news is to the effect that the Syllabus is being debated. There are Catholics who protest against it; and it is whispered that these protests are finding voice in the Council. On the other hand, it appears to be notorious that there is a strong feeling against the way in which everything is being "managed"; that several bishops and archbishops have already left Rome in consequence of the little or no liberty of debate that is to be allowed, and that the protests against the reigning Jesuitical influences are expressed in words both loud and deep. On the whole, it would appear that the Council is managed with a cunning of hand that almost amounts to chicanery; that "wires" are being pulled in every direction, and that the ultimate result is quite secured. This is supposed to be not merely a religious way of working, but the only way in which "infallibility" can be secured. May we not all leave that and other questions raised in the Council just where they are? We see, on our part, no necessity for declamation about them. We can safely leave the moral influence of the Council to the world at large, and the world will judge it pretty correctly.

The attitude of the Wesleyans with respect to national education is getting to be more and more pronounced. Thus a Wesleyan class leader writes to the *Methodist Recorder* from Belfast, stating what must be very obvious, that if England accepts denominational education, the demands of Irish Catholics cannot be refused. He adds, "Irish Wesleyans look to England to help them to preserve liberty of conscience, and if you accept denominations, our schools, being so small, will be swamped by clerical intolerance." The Rev. Henry W. Holland, of Birmingham, who has made special inquiries amongst 347 Wesleyan schools, writes to the same journal that his own conviction is that the denominational must be merged in a new national system of education "with proper provision for separate religious instruction." We are glad to hear that Mr. Holland intends to publish a pamphlet upon the subject. No man is more competent than he to give a fair and able expression to the opinions upon this and other topics of Liberal Wesleyans. Mr. Thornley Smith, on the other hand, writes to the *Watchman* against the "revolutionary scheme" of the League. He discusses the Irish as well as the English school question, and in relation to the former, asks whether Mr. Gladstone's or any other ministry "dare" introduce a denominational system into the former country. But, then, he is of opinion that the Wesleyan schools in England have been "a blessing," and therefore, he says, that the denominational system may be "justly maintained" here, while it must be denied to Irishmen. Mr. Smith's argument is, of course, based upon the grossest sectarian prejudices, which, we imagine, the Imperial Parliament will altogether ignore. It is quite possible that Wesleyan and similar schools have been a blessing, but it is equally possible that other schools may be a still greater blessing.

We refer with some reluctance once more to the case of Dr. Temple. Dr. Temple is now Bishop of Exeter, having passed through all the stages and forms that are necessary to the manufacture of a State-Church bishop in England. He has done so with great self-respect and great dignity. His sermon and his speeches at Exeter have been especially characterised by the latter quality. While he has said nothing that might seem to wear the aspect of pandering to ignorant or bigoted prejudices, he has preached with fulness, breadth, and precision, and his less formal utterances have been marked by that charity of tone and courtesy of manner which we should have expected from him. His opponents, however, are not, even now, satisfied. Archdeacon Denison has accordingly made another sign, and proclaimed his intention of bringing the subject before the next meeting of the Convocation. The Archdeacon has generally succeeded in carrying the motions which he has submitted to this body, and it would not, on the whole, surprise us if he

were to carry the one of which he has now given notice. Unhappily, however, for the Church, Convocation no more represents public feeling than the Church itself does. It represents simply the narrowest ecclesiastical old-fogeyism. What Convocation believes, that the country does not believe. The principal use of that body, now, is to show the great divergence that exists between the people of England and what is termed the Church of England.

There is a very well-written article in the *Contemporary Review* of this month entitled, "A Few Thoughts on the Laity," by a "Layman," the text of which—an important one—is given in the first few sentences, in which the writer says:—"The Church of England is in danger. This is no idle cry; it is a fact, which is unhappily patent to every eye. A part of that Church has been disestablished in Ireland; and every one knows that the disestablishment of the remainder in England is the great question which is looming in the future. It is present to every one's thoughts." The writer proceeds to indicate the sources of this danger, and to expose the necessity of a proper influence being assigned to the laity. In the course of his article he makes some strong admissions—such, for instance, as the following:—

Every other Church, every society of Dissenters possesses legislative and administrative organs, composed of its own members, and fitted to provide for the varying wants of its communions. The Church of England has Parliament alone for its organ to discharge these functions, and an Act of Parliament is the sole instrument by which the minutest change, not only in its constitution but in its government, can be accomplished. Innumerable suggestions for improving the efficiency of the Church in all parts of the country attest the longing of her members to meet the religious wants of the people; but they are all arrested by the fatal bar of the necessity of an Act of Parliament. What avails it if a host of able speakers pour out at congresses a stream of proposals for repairing and extending the Church, if they are all shipwrecked at last on the terrible rock of the House of Commons? Contradictory rubrics perplex and fetter the clergy, fixed and ill-arranged services require remodelling, town populations suffer from the want of organised religious forces to explore, and teach, and sympathise, the parochial monopoly of rectors opposes at times grievous obstacles to the extension of Church action—these and many other evils are keenly felt, and both the will and energy are at hand to devise remedies, but without an Act of Parliament nothing is possible. One has only to think what it means to bring a Church Bill into Parliament, and to get it passed, to understand the hopeless paralysis into which Church administration has fallen. The inexhaustible fertility of suggestions is broken and spent under the immovable wall of Act of Parliament.

It is suggested, upon this, that a new organ for the government and administration of the Church should be constructed, to be called into existence and given authority by Parliament. There is no course open but this, excepting disestablishment, and one of these two things the Church must accept. What the writer really wants is evidently a Church body, such as that which the free Irish Church now possesses. We can quite imagine any English layman looking with envy upon the new constitution of that free community, but we are not able to imagine Parliament giving to an Endowed Church such liberty. Disestablishment may, in the writer's judgment, be a "supreme calamity," and every Churchman should accordingly make an effort to prevent it, but is there not a worse calamity? that is that the Church should remain as it is?

We copy from the *Daily News* some interesting particulars relating to the separation of Church and State in Neuchatel, referred to in our columns a week or two ago. The cause and manner of this separation enhance its value as an historical event.

BISHOP TEMPLE ON SPIRITUAL CHRISTIANITY.

The enthronement of the Right Rev. Frederick Temple, D.D., Lord Bishop of Exeter, took place in the Cathedral of Exeter, on Wednesday. The Right Rev. Prelate arrived at Hale Station, near Exeter, on Tuesday, and was the guest of the Rev. Prebendary Sanders, at the Sowton Vicarage. The Bishop was met at the Grammar-school by the civic authorities, members of Parliament for the county, magistrates of the county, and others, and from the site of the Eastgate was escorted by them to Broadgate, the place appointed for his lordship's introduction to the clergy of his diocese. Of the latter there was a large attendance—the Very Rev. Dean Boyd, the Rev. Chancellor Harington, the Venerable Archdeacons Downall, Woolcombe, and Cook, the Rev. Prebendaries Acland, Thynne, Smith, Sanders, Barnes, and Hedges; the Rev. Prebendary Mackarness (Lord Bishop Elect of Oxford) heading the procession. The cathedral, which will hold some 2,000 persons, was crowded. The choir, where the ceremony of enthronement took place, was occupied by the clergy in their surplices, the Mayor and Corporation, the Exeter Literary Society, and other public bodies of the city.

Morning prayer commenced at ten o'clock, the Rev. W. David intoning the prayers. At the end of the first lesson the cathedral staff left the choir, and

proceeded to the Chapter-house, where the mandate of his Grace the Archbishop of Canterbury was presented. The Bishop prayed to be "inducted, installed, and enthroned into the full possession of the Bishopric of Exeter," which prayer was complied with according to the tenor of the mandate. The Bishop having declared his true allegiance to the Queen, and taken the usual oath, the procession, with the addition of the Bishop and the Dean, reformed, and proceeded through the cloisters to the west door and up the aisle to the choir, singing the "Te Deum" on the way. All the members of the cathedral staff having taken their seats, except the Bishop and the installers, the latter conducted his lordship to the throne, the Dean declaring that, in compliance with the mandate, he was inducted, installed, and enthroned, with full episcopal right, into the real, actual, and corporal possession of the Bishopric and Cathedral Church of Exeter. The Dean, from his stall, then made the customary declaration of the enthronement, after which the service was resumed.

The Bishop preached the sermon, which occupied an hour in delivery. His lordship took for his text, St. John i. 14:—"The Word was made flesh, and dwelt among us." He began by saying:—

My brethren, ever since I first was told that it would be my duty to labour in this diocese of Exeter, I have desired, with an exceeding desire, for the day to come when I might meet you face to face and pour out before you all that is in my heart of devotion to you and to our common Master, our Lord God, the Son of God, Jesus Christ; and from the very first I determined that I would not, if I could help it, allow a single day to pass without seeking an opportunity of speaking to you from the pulpit of your Cathedral Church, that I might, if God would permit me, encourage you by my words, as I trust that I myself might be encouraged by a sight of your worship.

His subject would be the three great spiritual revelations which were made to man. God had made natural as well as spiritual revelations, but on this occasion he mentioned them only to put them aside, confining himself to spiritual revelations.

First, he should dwell on the revelation that man was made in the image of God, which implied that our likeness to God was especially to be found in the possession of that spiritual faculty which, being implanted in our nature, enabled us to decide between questions of right and wrong, enabled us to understand and appreciate spiritual truth, enabled us assuredly, if anything could enable us, to approach nearer every day to Him. Let them consider what a marvellous faculty God bestowed upon all the human race when He gave us what is commonly called conscience. Let them consider how marvellous it was that we should have within us this extraordinary power, whereby we are able to understand the universal and supreme law which governs not only the world in which we live, but the whole universe of moral creatures. How was it that he was able to say that never, either in the past or in the future—never even here or anywhere else—could it be possible for truth to be wrong, falsehood to be right, selfishness to be holy, unselfishness to be unholy? It was because the power which God had implanted in our hearts comes directly from Himself, and is able to tell us His own clear will, perpetually pointing to Him as the authority by which it speaks. This spiritual faculty, of which he was speaking, was put in us to be the supreme guide of our lives, supreme over every act that we may do; supreme over all that we are or present to our Maker as our service to Him. It is the messenger through which all communications from Him reach the soul. He referred to the difficulties urged against the supremacy of the conscience, the Bishop contending that the conscience had to be educated just as any other faculty is educated, by use, until it arrives at its proper strength, when it must act alone. As for a conscience that mistakes wrong for right, it should be remembered that the man who really wills to do the will of God shall at last attain to the knowledge of that will. It is not because the spiritual faculty in man is infallible, that therefore it is supreme; it is the only light that he has got, and God has provided that, in following it, he shall at last receive all the knowledge that in His providence He sees fit to give him for his spiritual use. God in His mercy will watch over one who is conscientiously endeavouring to follow His will. Conscience is the spiritual faculty; the gateway by which all the communications from God reach our souls in the last and highest dispensation of all—that of the Gospel, in which it is especially promised that in a new and hitherto unknown sense God's Holy Spirit shall be present with His people; it is through the conscience that that Holy Spirit ordinarily speaks. He knew well that God the Holy Ghost does not limit His operations upon man to any particular mode. Sometimes, without any doubt, He inspires feelings, He stirs the heart, He suggests heavenly thoughts; but He is also present with us in ways of which we have no conception, and whenever He speaks to us directly and plainly, whenever He distinctly prohibits or distinctly commands, He speaks to us through the voice of a natural conscience, so that the Christian is never able to say, "This is the voice of God's Holy Spirit in my heart, and that is the voice of my conscience only"; because he has no means of knowing and clearly distinguishing when it is that the Holy Ghost is speaking through the one and when it is that the conscience itself is acting alone.

Applying his subject then specially to the clergy, he urged that it must always be their endeavour to commend themselves to the consciences of the people. The conscience is the organ of faith, and until a man is convinced in his conscience, he has not yet a true Christian faith. They must not be contented with barren proclamations which did not reach the souls of their hearers. The Bishop then passed on to speak of a second revelation—the written word of God.

Just as we find that there is one faculty among all the faculties of the soul which is distinguished from all others by claiming a peculiar authority, by exacting from us a peculiar sentiment of reverence, by compelling us, whenever it speaks, to bow down before its message

—so, too, we find that among all the books that have been written in the world, there is one which stands out in precisely the same way, which carries with it the same supreme authority, which exacts from us precisely the same kind of reverence, and that is the written word of God. There, too, we find that we are in the presence, as it were, of a messenger from Heaven itself. I can read other books which are full of moral wisdom; I can find in them the loftiest, the most religious sentiments; I can find in them the wisest advice, but for all that, go where I will, I never find in any other book that strange power which bows down the soul, whether it will or no, and makes it acknowledge the presence of the Spirit of God. I read great moralists of ancient days: I am struck with the religious feelings of Plato. I read great teachers of the early Church! I am struck with the extraordinary power of insight into Divine truth which I find in St. Athanasius and in St. Augustine, but still there is wanting in them, whenever I read them, this one thing, which marks the Bible out from every other book that has ever been written: that this book, and this book alone, seems to realise that description which is given of the teaching of our Lord—"He spoke with authority, and not as the Scribes." It is this—this book alone—which takes me straight into the very presence of God Himself, and there before His awful throne delivers the message to my soul. How can I now bow down to such revelation as this? How can I fail to find here the plain token of the Spirit of God? My brethren, I do not undervalue the evidences that we have of the historical truth of the Bible narrative. Such evidences are in some cases absolutely necessary in order that the Bible may really hold its place as the supreme guide of our lives. And, sometimes, even within the Bible itself, appeal is made to evidences of that kind—as for instance, when St. Paul produces, as he does, to the Corinthians, the overbearing evidence which establishes the truth of the resurrection of the Lord from the dead. But still all evidences of that kind are, as it were, preliminary, intended to bring us in a fit frame of mind to the reception of the spiritual teaching of this revelation—preliminary, and for that reason not in all cases necessary. But that which holds alike the peasant woman, who can barely read a chapter with difficulty in her cottage, and the statesman who studies the Bible after a day of thought and care for his country's welfare, and the student who has been pondering over the meaning of some difficult passage—that which brings them all together, that which really reaches the souls of all alike, is, thanks to God, the spiritual power of the book, corresponding exactly to the voice of the spiritual faculty within, and meeting all its needs; and so laying firm hold of the soul of the man. And here, too, it is obvious enough that there are difficulties in the way. There is one difficulty which it is, perhaps, easy to dispose of, and there is another which is extremely hard. There is the difficulty that in different parts of the Bible we seem to find different spiritual guidance, that we find in the old law things tolerated which, under the New Testament, are positively forbidden. As for instance, the toleration of polygamy under the law of Moses, which now to us Christians is a very real difficulty, because we can hardly conceive how it would be possible for us to believe that such a persuasion could be consistent with ordinary morality. So in the Prophets we read denunciations of cruelty, and yet in the earlier history we find great saints like David apparently indulging in cruelty of the greatest and severest kind, and not a word that what they did was inconsistent with the goodness of God. But to all this our Lord has hinted the answer, and that is, that the revelation given in the Bible is a gradual revelation, made to man in precise proportion as he needed it—in precise proportion as he was fit to use it—that we do not, therefore, find, and must not expect to find, that the teaching is precisely the same throughout. But what we do find is that, from end to end, there is the ever-dwelling sense of the presence of God, and that generation after generation still the revelation becomes clearer and clearer, more spiritual and more spiritual, until it opens out into the perfect day of the revelation of the Gospel of Christ. And the other difficulty is one which I can only speak of as exceedingly hard to deal with, because, as it seems to me, it is still a matter of controversy, and has been for a long time, and will be for a long time to come. Because already we recognise that, while the Bible was intended to give us a spiritual revelation, it was not intended to give us a natural revelation. It was not intended, as we now see plainly, to teach us astronomy, although before men could see that they had to sustain what was at the time a severe shock to their faith. For at first men were disposed to think that a revelation which came from God would of necessity not only guide the consciences and lives of men, but that it would contain precise and accurate information on every subject on which it spoke, even in the most incidental way. We have passed that; and we know not yet precisely how far that principle shall apply. The principle, so far, is this—that the Bible is plainly intended to teach us spiritual truth, and for that purpose it is absolutely supreme. But how far will that purpose cover the teaching of truth which is not spiritual at all? As, for instance, are we to suppose that the teaching of the Bible is to be supreme over the truths of natural science, of geology, of geography, or again of history? So far, no doubt, as in any way the necessities of the spiritual life require that the Bible should be true, even to the letter, so far we may expect to find it true. But if there be anything of which we can say for certain that it cannot make the very slightest difference to a spiritual life whether the matter be this way or that, in that case we are to look to the Bible for Divine guidance just as we are whenever the spiritual life is touched. I said that this question seemed to me to be still unsettled, and I think that there will be much controversy yet and much discussion before it can be settled in accordance with the faith of the Church, and in accordance with the consciences of Christians. But still, however that may be, this at any rate remains absolutely unaffected by it all,—that the Bible, in as far as it is the spiritual revelation, and in as far as it is necessary for the need of spiritual revelation, is the appointed guide to which men are to look for the formation of their character, for the enlightenment of their consciences, for the truth which God has given to man. Just as the conscience among all the other faculties stands alone, asserting its authority by its own and only by its own voice, and claiming that we shall believe it in spite of all experience to the contrary—telling us that whatever the world may say, and whatever appearances there may be of an opposite kind; telling us that, although experience may say that selfishness sometimes wins its way, and that falsehood is sometimes triumphant, and that justice does not rule the world at all, and that, in fact, the voice within us is absolutely at variance with all that we see around us—still it calls upon us to accept its words, still it declares the right, the holy, the true, the pure, and the good are supreme throughout the universe, and we must believe it, whatever we see to the contrary. So among all other books, as I have said, the Bible makes the same kind of claim; and, independent of the evidence by which you may establish it, speaks to you directly with God's own voice, demands that you shall see in its pages the plain truth which He has set forth for man to know, and demands that your very consciences shall accept these truths as his.

Regarding the third revelation of which he had spoken, the Bishop said there was one part of the Bible which stood away from the rest, and which contained a revelation as far above the Bible itself as the Bible stood above the individual conscience—and that was the record of the life of our Lord Jesus Christ:—

Just what the conscience is among all other faculties, just what the Bible is among all other books, just that the life of our Lord is among all other lives; and it stands, and must stand, above even the Bible itself, inasmuch as, after all, the Bible is but the creature and He is the Creator. The Bible contains truth, and contains guidance, and contains enlightenment; but his life is the source of all truth, and of all enlightenment, and of all guidance. For, as He says Himself, He is the manifestation of the Father, and if we wish to know what is meant by the nature of God, and if we want to understand as well as it is possible for human faculties to understand what God is, we must study the record that is left us of the life of our Lord, for, as He says Himself, "he that hath seen Him hath seen the Father." My brethren, consider how, from the time at which our Lord came down to earth, the power of His life has been present in the Church; however, since that day the one source of inspiration has always seemed to be the fuller knowledge of Him and Him alone. It was the personal knowledge of Him that constituted the special preparation for office required in the Apostles; it was the personal knowledge of Him which really inspired all the early Church; and it is in proportion as the Christian is able to come closer and closer to Him, that he becomes closer and closer to God Himself, and in the study and knowledge of His life every Christian will find more than he can find anywhere else of power that shall lift him up to Heaven, that shall purify and elevate his soul, that shall rid him of his sins and strengthen him in his service. He, my brethren, first introduced into the world what, as far as we can see, could not have been introduced by any other. He first taught us what is really meant by self-surrender of the will and of the soul—He first taught us what is meant by true humility—"He who, being in the form of God, took upon Him the form of a servant, and was made in our likeness," in order that He might set forth His truth before us. And, my brethren, if we had been sinless creatures, still capable of development, but requiring no redemption—if there were not in us that strange mystery of original sin which taints all our nature, and unless it be healed will keep us from the presence of God, still we should find in the revelation of our Lord that which would enable us to be perpetually growing in knowledge of the truth, and to be perpetually approaching to the very throne of God Himself. Even creatures who are absolutely free from sin, and who are not interested, therefore, in the issue of that great work which our Lord especially came to do, even those would still find the wondrous power of His life a source of perpetual growth to their souls—even they would find that their spirits were perpetually lifted up, as it were, on heavenly wings to the very throne of God Himself, the more they studied that Divine Model which stands quite alone before us in the history of the world and in the records of God's Word. But if it would be such to them, what must it be to us sinful creatures—kept away from our God and Father by that strange, that unintelligible barrier which is rooted in our very nature? For within us, as every one of us knows full well, there is always this strange "mystery of sin" which, incomprehensible as it is, makes us at once feel helpless and yet guilty—that strange "mystery of sin" which, running counter to all our notions of responsibility, compels our consciences to confess that, although we did not introduce it into ourselves, still the sinfulness is there, and we cannot escape from being accountable for it. We who thus stand in need of that redemption, which we could not procure for ourselves, we who are thus outcasts in this strange way, what must it be to us to read the records of that unsurpassable love which came down to earth in spite of all our sinfulness, as it were, to hunt us out and bring us back—which bore all the pain of which we have the records in the Gospel—which bound itself to submit to all that our Lord Jesus underwent, and all for our sakes—what must it be to us to study the wonderful tale of the Garden of Gethsemane and the Cross of Calvary? What must it be to us to put it to our conscience that all this was done for our sakes, and that His love embraced us so, and that He is at this moment calling us up ever towards Him by the power of His Divine life and death?

Bishop Temple took part on Sunday in the morning and afternoon services in Exeter Cathedral. There was a large congregation, many persons being only able to obtain standing room. Among those present were the Mayor and Corporation, the Recorder of Exeter, and the Sheriff, who attended in state, it being "Sessions Sunday." The Bishop took part in the Communion service, and the Dean of Exeter was the preacher. The Bishop preached in the afternoon. The doors were besieged an hour before the usual time for opening them, and an hour and a half before the commencement of the service. Dr. Temple preached from 1 John iii. 2:—"Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is." The sermon occupied three-quarters of an hour. Dr. Temple commenced by remarking

that one of the most striking characteristics of our nature was that we should be subject in so extraordinary a degree to the influence of personal intercourse with one another. He dwelt on the influence of parents on their children, and said that the influence of the homes in which children lived made a greater difference in their lives than any instruction they might get in school, in church, or from books. This was not only true of childhood, but of manhood. We formed each other's characters simply by living together. "We can," the preacher said, "hardly look into each other's faces without making a real difference in each other's souls." By the influence of a common passion, ordinary men were often transported out of themselves, and became unrecognisable as the same persons when unmoved. All this was part of the mystery of humanity—part of the strange bond that bound us together as fellow-creatures—intended by God to make us one, and to make us a blessing to each other. The preacher went on to show that God in all His dealings with man made use of what He had implanted in our nature for higher purposes than that for which it seemed originally designed, that through the commonplace characteristics of our nature He communicated to us His truth. For example, He had given conscience as the means by which higher revelations reach the soul; He had made the natural affections—the love of parent, sister, brother—the lessons by which we are to learn of His love. And so, accordingly, this power of sympathy and of mutual intercourse was made use of to be the foundation of the Church, which God had established on earth, for the purpose of helping man to serve Him, and to come to Him. The community of spirit, which St. Paul represented the Church as possessing, was nothing more than an exalted use of those natural human sympathies which they saw in so many other bodies. The same union existed in nations and in families, and as our Lord had provided that this unity of spirit should be the starting point of the Church, so also had He provided that the power of personal intercourse should be the means by which the ministry of the Church did its work. The operation of the ministry was independent of personal character; yet on the other hand ministers were something more than instruments—they were ambassadors of Christ; they had a special work to do; and by the ordinance of God it was arranged that the efficiency of the ministry should depend on their power to reach the souls of their hearers; upon their power of influencing the lives of their flocks; upon the influence which their personal character should exercise over those amongst whom they laboured. It was obvious that a bad man could not be an efficient minister of Christ. A worldly, false, and selfish man could not teach people to be heavenly, truthful, and unselfish. The preacher then proceeded to remind his hearers of another power they possessed—the power of personal intercourse with Christ Himself, by studying His life, by prayer, by the sacrament of the Lord's Supper; and concluded by urging upon them the importance and benefits of personal religion.

On Thursday Dr. Temple was waited upon by a number of clergy of the diocese of Exeter, and presented with an address of welcome. His lordship, in his reply, expressed an earnest hope that both bishop and clergy, actuated by a spirit of true charity, would long work harmoniously together.

I have felt quite sure (he said) that all the opposition to me was really honest and really kind, from a desire to serve our Lord; and, inasmuch as I feel in myself that I have no other wish on earth but to serve the same Lord to the best of my ability, I have always felt certain that there was a tie between us very much stronger than anything which could possibly keep us apart. I have felt sure that your conscientiousness must be more to me than any difference of opinion could possibly be. Believing as I do that conscientiousness is the very beginning of Christian duty, and that the service of the Lord starts with it in the first instance, it is impossible for me not to respect from the bottom of my heart all those who have been trying to follow their own conscience in this matter, whatever pain it may have given to me, or whatever trouble. There are, I know, too, some who have not taken that part, and to them, of course, it is a double pleasure for me to say how I count upon their joining with me in the service of the Lord, and how confident I feel that they will not hereafter regret that they have reckoned upon me as a fellow-servant, who desires to be faithful to the best of his ability.

Later in the day the right rev. prelate was entertained at a banquet in the ancient Guildhall of the city, at which many representative men belonging to the diocese were present. In reply to the toast of his health, which was very warmly received, Dr. Temple expressed his deep sense of the cordiality of the greeting which all classes of the population had prepared for him in Exeter. He was grateful for the sympathy and the support which had already been extended to him, and whatever his political opinions might be he assured them that he should never be what was commonly called a Political Bishop.

THE ECUMENICAL COUNCIL.

We learn by telegraph that at Monday's sitting of the Council, Cardinal de Angelis was nominated Cardinal president of the commission on questions of dogma, and Cardinal Catterini president of the commission on ecclesiastical discipline. Four Fathers subsequently spoke, and the discussion was adjourned.

The Committee of the Council upon affairs connected with the regular orders consists of 1 Portuguese, 3 Spanish, 2 German, 2 French, 9 Italian, 1 Belgian, 1 Swiss, 1 Turkish, 2 English bishops (Clifton and Clonfert), and 2 American bishops (Buffalo and Quito).

The *Civiltà Cattolica* says, at Rome:—"Foreign

Governments have neither favoured nor impeded in a direct way the action of the Ecumenical Council, one Power only excepted—namely, schismatical Russia, which has prevented the only Bishop of Poland who has not yet been killed or exiled to Siberia from coming to Rome to tell the tale of his martyred nation's sufferings. One Government only, that of generous France, to which the whole Catholic universe owes a debt of gratitude, has shown itself animated by friendly sentiments in maintaining in the Pontifical States a garrison which is the strongest guarantee for the tranquillity of the Council."

An occasional correspondent of the *Times* states that Cardinal Schwarzenberg has struck his flag before the Pope. "This defection is the more serious as he came to Rome with undisputed authority, and was supposed to be steadfast in his opposition. He held a powerful position as prince in his own country, Prince of the Church, and Primate of Bohemia. At first he acted in a most decided manner, and encouraged the German Bishops to pursue their schemes. It had been arranged that the French and German Bishops should separately draw up and sign their remonstrances. The French document was prepared, and Schwarzenberg undertook to get a similar instrument drawn up by his countrymen. After several signatures had been put to it, the great Cardinal himself refused to sign his own name on the paper. No one accuses him of corrupt motives, and his failure is entirely attributed to weakness. This conduct of Schwarzenberg has practically broken asunder the force of the Opposition. If the game is to be won, it must be saved by the adoption of decided measures. It has been proposed that the Catholic Governments should accredit ambassadors to the Council, as the terms of the Bull of Censure directly affect the State in Catholic countries. If France were to send an ambassador, the Opposition party in the Council would be greatly strengthened; but, if left to itself, it stands a good chance of a speedy dissolution." There have since been vague contradictions of the Cardinal's defection, but it is probably true enough.

The Roman correspondent of the *Pall Mall Gazette*, writing on the same subject, says:—"When a prelate of Cardinal Schwarzenberg's exceptional position is unable to screw up his courage, notwithstanding undoubted conviction, to abide by an opinion of his own in presence of the Pope, how can it be expected that the rank and file of the opposition bishops will not also succumb? It cannot, therefore, be matter for wonder that not a few of the German memorialists have withdrawn their names. Dissolution of the union is unmistakably the order of the day, and the men of the Vatican are chuckling, as well they may, in their sleeves. It is, indeed, affirmed that since they have got back to their respective convent cells reflection has brought a feeling of shame to several, including the Cardinal, and that the runaways are anxious to retrieve their defection by another demonstration. Such swaying to and fro is only the natural action of weak and perturbed minds. Real firmness cannot be expected from men of this stamp. If I am rightly informed, there is also an active process of seductive applications going on which men in Rome are great adepts in practising, and the poor bishops are made of too ordinary stuff to be able to resist. In short, on the one hand, fear is lowering from within a courage never stout, while, on the other, the Jesuits and the Court of Rome are cunningly engaged in rubbing down what there may remain of it by soft manipulations. It is, however, to be noted that notwithstanding the pusillanimity evinced by the faltering Germans, the French bishops proceeded with their remonstrance. It has been presented to the Pope, who in very distinct terms refused to accede to its import. The fact of the presentation in due form of this petition is of consequence, for it is the first example of bishops of established reputation venturing to tell the Pope to his face that they dispute a decision he has seen fit to pronounce. The intrinsic importance of such a demonstration does not depend on the number but on the quality of the parties to it, and I have reason for saying that this was excellent. The names attached to the paper comprise those of the most respected members in the French Episcopate, and it is confidently affirmed that the same will be the case with the German memorial if it should be really got together."

The question under discussion in the Council on Tuesday week was, according to the *Times* correspondent, that of Rationalism, as denounced in the first eighteen of the propositions laid before it. Fourteen had inscribed their names to speak, and seven did speak; all of them, without exception, against the opportuneness of the propositions. They were Cardinal Rauscher; Monsignori Kenrick, Archbishop of St. Louis; Tizzani, Archbishop of Nisibi; Apuzzo, Archbishop of Sorrento; Spaccapietra, Archbishop of Smyrna; Pace-Forno, Archbishop of Malta; Conolly, Archbishop of Halifax. Rauscher and Tizzani spoke from memory; the other five read. All seven handed in their MSS., which are to be printed and distributed to the Fathers. Some speak of the tone of the speakers as moderate, gentle, and thoroughly loyal, though in opposition to the "schemes" proposed for the Council, but it is the general belief in Rome that the meeting was "stormy," that many of the hearers showed indignation, and as many as a score of them even made a show of rising, as if they would not sit out what they were hearing. They looked "black," indeed, and "black" has a peculiar meaning in Italy. The Cardinals looked very black. The general opinion in Rome is that the Council does not work as was expected. One rumour is that as many as sixty bishops have signified their wish to leave before next Sunday, as if anxious to avoid com-

mitting themselves one way or the other; and to this it is added that the Archbishop of Paris urges them to stay, in order that any step to be taken in the way of remonstrance may have as great a show of numbers as may be. Act in a body, he advises. The friends of the Court say that should the opposition amount to a hundred and fifty there will be reconsideration and delay. In that case the Council will be adjourned, probably for some weeks.

The same writer has reported some four or five rumours to the Infallibility dogma; so there is no harm in adding another from the same source. We should premise that a few days before he gave the rumour that Pius IX. would himself proclaim the dogma:—

It is now stated that the report industriously circulated a fortnight ago that the Personal Infallibility will not be pressed, was simply a ruse to throw people off their guard, and smooth matters for present convenience. It will be proposed, they now say, who ought to know something about it. The dogma, they say, is not in the Papal propositions now before the Council. It is not to come from above at all; it is to come from below. The Crown is to be offered to Caesar; it is not he who is to demand it. They add, what indeed you have been told before, that Dr. Manning is to perform this honourable and yet critical service. It is he who is to express the unanimous conviction of the Catholic Church that the word of the Pope is the word of God. Let us hope that he really thinks so. It is admitted, however, that, whatever the majority, it will be impossible for the Pope to accept the proffered divinity in the face of a minority likely to contain many various elements of strength and independence. Suppose a minority, not of a hundred and fifty, but of a quarter of that number, or even less, containing several influential French and German bishops, and also various primates and patriarchs of the Eastern Churches, the Pope will not brave the perils that threaten him from different quarters. His own courage no one doubts, but he has to fear for his see and the peace of the Church.

A telegram from Rome, through Wolff's agency, states that all the Prelates of the Curia Romana, the officers of the Council of State, and a number of the officials of Chancery, the Court of Canonical Law, and the Treasury, have resolved to protest against the dogma of Papal infallibility.

The *Daily News* correspondent says:—"I can believe that, whether or not the party opposed to extreme ultramontane principles be so strong as 200 among the prelates, such opposition is certainly a fact, and that it is led by men of high rank. But no one doubts, nor has reason to doubt, that the immense majority will declare itself for those extreme views. As to the forty-four Archbishops and 185 bishops of the Italian Kingdom alone, the unanimity of their submission to all the demands of the Papacy may be confidently expected. Almost all these Italian, and I believe all the Oriental, prelates are entertained in Rome as the guests of the Pope, on which footing I hear that as many as 350 bishops and archbishops are now living here gratis, in enjoyment of the hospitalities so liberally exercised by Pius IX. The Quirinal Palace is full. Monsignor Dupauloup, after having been for a time (as on his former visits here) the guest of Prince Borghese, resides in a retired mansion, near the Porta Pia, belonging to Duke Grazioli. It may be mentioned just as an *on dit*, that all who frequent the society of that prelate are watched and noted down. Certain it is that the distinguished orator, whose voice has been often heard from Roman pulpits, is not invited to preach, as expected, this season, for the course of sermons in different languages, given, together with the successive celebrations of different rites, during the octave of the Epiphany, at St. Andrea della Valle. The names of the Archbishop of Westminster and the Bishop of Poitiers appear in the list of orators so engaged; but not Mgr. Dupauloup's."

In reply to the officers of the Pontifical army, who presented their congratulations on Christmas Day, Pius IX. thus justified the maintenance of a Papal army:—

I thank you, General, for the wishes and sentiments you express to me in the name of my little but valorous army and its officers, among whom I perceive with satisfaction those Roman patricians who have already rendered signal services to the Holy See. I share their hope that the labours of the Council will save the world and restore peace to Europe. The enemies of the Holy See wish that the Pope did not possess an army, and to justify this sentiment they say, as absurdly as impiously, that neither Jesus Christ nor St. Peter maintained soldiers. If Jesus Christ had no soldiers it was because He desired none. He had but to feel the wish, and He would have been supported by an army. At His desire, as He Himself tells us, the Eternal Father would have sent him twelve legions of angels. But Jesus Christ could dispense with soldiers because he possessed a supernatural power, which is not given to us. That power He exerts in our time, against Garibaldi and his bands—that is, against Judas and his cohorts, with this one word, "It is I!" and they are thrown to the ground. As to St. Peter, it is true that he also had no army, but he possessed such power that, by one word from his mouth, he struck dead calumniators and revolutionists, as instanced in the case of Ananias and Sapphira. But, unhappily, the successors of St. Peter are not endued with this supernatural power, and therefore they are obliged to defend themselves by bayonets from the attacks of impiety.

In conclusion, the Holy Father invoked the Divine blessing on his army, praying that it might remain faithful to the throne of St. Peter, and he mentioned that an officer of the Italian army, after throwing away his uniform, lately came in tears to him at his feet and implored pardon for having served Italy.

On Christmas Day the Pope officiated at high pontifical mass in St. Peter's in presence of all the Fathers of the Council, the Empress of Austria, the Bourbon prince, the whole of the corps diplomatique, and General Dumont and his staff. The vast cathedral, in spite of the tempestuous weather and

a deluge of rain, was crammed with foreign visitors. A *Times* correspondent describes the most important feature of the spectacle, which he says far surpassed that of the opening day of the Council.

After long waiting, and after the Fathers were nearly all seated, distant music was heard, a movement, and then a silence passed over the multitude. The clergy, the ladies, and the Zouaves not on duty were looking about to see how they could kneel, and I looked down the nave to the great bronze doors few people see moved on their hinges more than once or twice in their life. Already a strange apparition was suspended in mid-air, high over the heads of the people and standing out clear in the comparative gloom of the lower nave. It was the group made by the chair, the canopy, and the fans; and as it advanced it widened, till it seemed to stretch from pier to pier. The chair is a tall throne, the footstool of which stands a yard over the heads of the people. The canopy must be about 15ft. high, and 20ft. long—itself a light, fluttering, but showy thing; and the fans are arranged to look like wings to the central mass. The whole is white and silver, excepting just the back of the throne. The appearance floated onwards as a spirit might do—a water spirit, perhaps, formed of mists and vapours rather than the rapid messenger of some heavenly behest. Still the effect was most unearthly—"uncanny" I had caught myself saying, but overpowering on the nature we are made of. The canopy at times looked like the fringes of a cloud, and as it moved the whole looked undefined and incorporeal. It approached, it hung over the crowd collected round the tomb of St. Peter. Had I wished to kneel I could not, nor could any about me, and I had also to use my eyes. The Pope was occupied as he always is on such occasions, and it is one of those mysteries of his singular state which one would not wish to probe. He was looking about for some features in which he could trace, by a special instinct, the faith, the affection, and the dutifulness that might merit and justify a blessing, which therefore he bestowed with fixed look and with the usual movement of the hand. It was the act of one sifting the crowd. Of course, it is not easy to conceive a process so simple, so brief, and with the successful results so entirely a matter of faith, being repeated continually, now for a quarter of a century, with the same intentness and fervour; but that is not our affair. This the Pope seemed to be now doing, as he was borne round the marble balustrade and the high altar to his throne, now placed for the occasion on the south side of the choir. His bearers had to wheel round for this, but they did it well. He was soon on his throne, and the service began. No doubt this was all as usual, but I could see little of it. It was in the mid of 700 tall mitres, besides functionaries, Swiss Guards, soldiers, and Royal and diplomatic personages in raised tribunes. The high altar stands above all this, as much as five feet above the floor; so the act of celebration one could see, as, indeed, almost all could. All good Catholics know to a moment of time, by some sort of secret calculation, when the miracle is to be done. A quarter of a minute earlier "Attention!" had been shouted down the nave; then at a word some 500 muskets were grounded, then a silence of prayer and expectation, and then those wondrous sounds which all must feel and remember. The trumpet notes rise and fall, and roll round the dome, and linger in the air, and hardly die away. Again they sound, and again, as if echoes of themselves. Beautiful indeed they are, and whoever has heard will wish that he may hear them again; but they are more sweet than solemn, more mysterious than awful. They are an incantation. It is not a word one likes to use, nor can it be truly said that the ancient music of the Church has this character; but though the sweetest, most soothing, and most delightful of incantations, that, I confess, seemed to me what I heard. But rolling far above, it filled all the church, entered every ear, and must have thrilled through every soul. Common strains were feeble after this, and it was not very long before the blessing was pronounced, the white mitres began to strain off like a glacier down the nave, the Pope was again in his tottering throne, and no doubt very glad to escape into the aisle separated for the use of the Council, and thence to the palace behind.

After the service Cardinal Patrizi, Sub-dean of the Sacred College, proceeded at the head of the cardinals to tender the Pope his own and his brethren's congratulations. He said that the shepherds who surrounded the cradle of the Saviour prefigured the shepherds of the Universal Church, who now surround the chair of His vicar, and who cherish the most ardent wishes for his prosperity. The Pope replied that, in the prophecy of Joel, Christ was announced to mankind as the dispenser of justice, and that His pastors were above all bound to remind the world of the idea and practice of that truth. The Holy Father said that justice was almost lost in our days, and that they might apply to existing society the expressions employed by the evangelist St. John, of society at the coming of the Messiah, "Men loved darkness rather than light." But this state of things would soon disappear, because the Council would lead the world light and justice; and, to use the words of St. John the Baptist, the axe had been already struck at the root of the tree. Truth, as well as justice, would triumph. Exhorting the Cardinals to hasten this triumph by their humility, by emulating the example of the Saviour, who submitted to be born in a stable and to be obedient unto death, and by yielding nothing to vanity, to vain clamour, and to popular favour, he concluding by quoting from Dante, whom he called the moral and theological poet *par excellence*. In the latter part of this speech the Pope is supposed to have referred to the Bishop of Orleans, whom the Ultramontanes accuse of opposing the dogma of infallibility solely to make himself popular.

The Pope has commanded prayers for fine weather in all the churches, the Tiber having deluged the streets of Rome.

The Marquis de Banville has had an interview with Cardinal Antonelli, to announce officially that the French Government is negotiating with the Cabinet of Florence for the termination of the French occupation.

SEPARATION OF CHURCH AND STATE IN SWITZERLAND.

(From the *Daily News*.)

The question of Disestablishment is becoming one of such general interest that its solution anywhere and under any circumstance claims public attention. In the present instance, the area where the experiment is to be made is, indeed, small, and the Church to which it is applied unpretending and poor. But there are circumstances connected with it which will render the separation of Church and State in the little Swiss canton of Neuchatel unique in the history of future disestablishments. There is not, perhaps, a State Church more free from actual State control than that of Neuchatel, nor a State which is called upon to do less for the support of religion than that of the canton. The State Church is that of the great majority, and retains its affections; although Orthodox, it is remarkably liberal; lastly, it is undivided in opinion and harmonious in action. And yet a decree has just passed both the "Grand Conseil" and the Council of State, and awaits only the formality of a popular vote, by which the present connection between Church and State is to cease on the 1st of January, 1871. Most remarkable of all, the measure has the full approbation of the Church. One might almost say, it has been sought for by the clergy, and that, although it involved loss not only of social status, but of revenue there has been no odious haggling and clamouring about money or vested interests, but, so far as appears, the clergy have been solely guided by considerations of the interests committed to them. They have publicly expounded their motives in a spirit which must always reflect the greatest credit upon them. They have dared to do what is right, and they have done it in the right manner—a rare and much-needed example on the part of ecclesiastics. To complete the catalogue of wonders, while voluntarily relinquishing their State-provision, they have actually offered a proportionate share of the Church property to any heterodox minority, which on the breaking up of the present Establishment might wish to separate from the orthodox majority. Surely conduct so rare deserves more than a passing notice.

Neuchatel embraced the Reformation under the preaching of the fiery Farel, the friend of Calvin. Naturally enough, the Church was formed after the model of that of Geneva, the ecclesiastical administration being in the hands of "Colloques" or Presbyteries, and of a General Synod. In Neuchatel, however, till a recent period, the rule was exclusively clerical. The Synod was allowed to manage its own affairs, without interference from the civil power. If anomalies there were, they seem not to have been felt, and when at last pointed out the clergy were the first to hail a reform which introduced the laity into the rule of the Church. The salaries of the pastors and theological professors were met, partly from certain ecclesiastical dues, but chiefly from Church property, acquired before the Reformation, and which in course of time had increased under the judicious management of a committee of the Synod (the "Chambre Economique"), and by constant benefactions from the people. In the year 1848, the annual income derived by the Church from its property, funded or landed, amounted to 100,000 francs.

It will be remembered that the year of revolution found Neuchatel under foreign domination. But the light yoke of Prussia was easily shaken off, and the Canton joined the Swiss Confederation. The new Republic adopted a fresh constitution, which embraced ecclesiastical as well as civil affairs. Hitherto Church-membership had by law been the necessary condition of enjoying the full rights of a citizen. But now every religious qualification was removed, and that with the full approbation of the Synod. At the same time, the property belonging to the Church was secularised, the State undertaking to salary the pastors and professors of theology, and to maintain the churches and glebe-houses. As all ecclesiastical dues were also abolished, and Church property no longer increased after its secularisation, the ecclesiastical revenue soon became less than the expenditure. In point of fact, the budget of 1868 leaves a deficit of 25,000 francs on that item, to be covered from the proceeds of the general taxation, which, distributed over a population of 80,000 (in round numbers), would give at a rate of thirty centimes from each Neuchatelois. Inconsiderable as this demand is, the Synod, to its honour, has publicly declared that any payment of the State in excess of the revenue from ecclesiastical property implied a wrong relationship between Church and State. Of the other ecclesiastical laws passed in 1848 and in 1858, it will suffice to say that while in general terms assigning uncontrolled liberty of action to the Church, they introduced the laity into its Councils, gave them the right of electing their own ministers, and, though not in so many words, yet virtually, placed ecclesiastical supremacy ultimately in the hands, not of the Synod, but of the "Grand Council" and of the people. But as the State, in point of fact, never interfered with the Church, and as the two powers lived peacefully side by side, the Synod contented itself with feeble protests, and submitted to the arrangement.

Matters might have continued so, but for an unexpected attack from without. Never had the Church been more popular nor its position seemed more secure. Neighbouring cantons had passed through a religious crisis, but Neuchatel remained unaffected. Its pastors were not as those of German Switzerland, who are mostly taken from the lower classes, retain their boorish habits, and are salaried at a miserable pittance (from 30L to 70L or 80L). In those cantons the cause of religion is indeed in a deplorable con-

dition. The churches are empty, infidelity is rampant, and everything connected with religion despised and ridiculed; while the clergy, holding no place in public esteem and exercising no influence, give themselves either to profitless studies, or sink to and beneath the level of the peasantry around. But in Neuchatel, the great bulk of the clergy are taken from the influential classes, and intermarry with them. Gentlemanly in appearance, refined in manners, polished in speech, and easy in circumstances, they freely mix with "society," and act upon it. Best of all, they are not divided among themselves. While almost without exception attached to the orthodox party, they are gentle and liberal. Nor are Established Church and Dissent separated by a great gulf. Pulpits are freely interchanged, and a constant friendly contact with those who think differently on subordinate questions, has introduced broader views of disputed points. Above all, it deserves special notice, that the Established Church of Neuchatel is the only one, whether in or out of Switzerland, which has never demanded from its clergy subscription to any test formula, or confession whatever. And yet it has retained much of a primitive sternness, reminding one of the earlier days of the Kirk of Scotland, before it was represented by a M'Leod or a Tulloch. What, for example, would our "parish priests" think of the "Sermons de Générale," when each minister in his turn had to mount the pulpit, and then to submit his sermon to the criticism of the assembled clergy? Or how would our dignitaries relish the "Grabeaux," administered every year by the Synod, each member retiring by rotation, while the others discussed his conduct and shortcomings during the year, when, on his return, the sentence of approbation or blame was announced by the President? Yet these practices continued till 1849, and their cessation is still regarded by many pastors with regret.

But all this will soon be changed. Yet the occasion of this ecclesiastical revolution will seem trifling. On the 5th of December of last year a young lecturer attached to the College of Neuchatel, M. Buisson, announced a "conference" on "a pressing reform in primary education." The lecturer was popular, especially among ladies, to whom he was weekly discoursing on "psychology." A large and fashionable audience assembled, to find itself entrapped by a misleading title. The real object of the lecturer was not the school but the Church. With the usual arguments, and perhaps more than usual frivolity, he set himself to denounce the Bible as unfit for use in the school, and as inculcating immorality. In fact, M. Buisson was the mouthpiece of a small but active party, to whom it had long been wormwood and gall that orthodoxy should reign supreme in their Canton. Next, a newspaper was started to popularise the new movement. M. Buisson and other lecturers, summoned from France, Holland, and Germany, traversed the Canton. They were, of course, followed by leading members of the orthodox party. Indeed, four days after the delivery of M. Buisson's first lecture in Neuchatel, a most effective reply to it had been made by Professor Godet. Theological questions now became the subject of discussion at every tea-table and in every beershop, and churches and schools were in danger of being converted into the arena of ecclesiastical bickering.

Under these circumstances, the "Liberal" party took what must be considered, from this point of view, a false step. They petitioned for the suppression of the ecclesiastical budget, or rather, as both the "Grand Conseil" and the "Council of State" understood it, for the separation of Church and State in the Canton. The attention of the Synod was thus directed to its relation to the State, and well it was for the Church to consider this in time. The secular power had given them a constitution, which hitherto had worked well. But might not the same power which had given, at some future time modify and alter it? Again, the State had never hitherto interfered with the Church. But might it not do so in the future? Already the "Conseil d'Etat" appointed two representatives in the Synod. Might those not be chosen from the hostile party? Then, the Synod had, indeed, the right of suspending or deposing ministers. But according to the Constitution, an appeal lay to the civil power. What guarantee, therefore, had the Church for its discipline? Besides, as all persons "twenty years of age who accept the forms of the Protestant Church" had by law the right of voting on all ecclesiastical matters, might not the "Liberals" succeed in swamping the real Church members by means of this very loose test of general adherence? Finally, had not the "Grand Conseil" the right, under certain given circumstances, of presenting as candidates to vacant parishes, ministers unauthorised and unexamined by the Synod of Neuchatel, and might not thus the present harmony and concord be broken up at any time?

These were weighty considerations, and the Synod of Neuchatel had the warning example of the Canton de Vaud to show what might be apprehended from a contest with the civil power. The Synod resolved to consult various "Colloques." The result was embodied in an elaborate report. It was admitted on all hands that there was no reasonable hope of obtaining favourable changes in the ecclesiastical law. Hence, the only alternative left was that of separation, which the Synod boldly proposed, as a voluntary act on its own part. It was agreed that the ecclesiastical budget should be suppressed, and the Church content herself with the revenue from her own property. In turn the State should leave the Church to herself, free to modify or alter her constitution. The present Synod should represent the Church, and a Constituent Assembly be summoned to settle upon the changes requisite. If a

minority in the Church should feel aggrieved, they would have the right of separating and forming another community, reserving their claims to a proportionate share in the property of the Church. The proposed new arrangement, it was argued, would not necessitate any changes really hurtful to the religious interests of the people. Poor parishes would be provided for out of a common fund, to be raised by voluntary contributions. The religious instruction in the schools was even now optional, and left in the hands of various religious bodies. To forbid it in the future would not result from separation, but from actual hostility on the part of the State. National Sunday observance was fully as much a civil as a religious question, and was made matter of law even in the United States, where there was no State Church. Besides, no one would dream of enforcing, now-a-days, penalties for breaches of a Sunday law. Lastly, the Synod warmly repelled the idea that the influence of the clergyman for good could depend, in any measure, on his official position, as distinct from his character and work. All objections being thus met, the Synod issued an address to the people, and awaited the result of the deliberations of the Grand Conseil. These were published on the 17th of November of this year, and are to the following effect:—

"The present connection between the State and Church shall cease on and after the 1st January, 1871; the income derived from ecclesiastical property shall be paid over each year to the representatives of the churches and parishes to whom that property respectively belongs. The glebe-houses shall be appropriated as before, for dwellings of the clergy; the churches belonging to the various parishes and municipalities, shall remain their property, on condition of their being kept in proper repair, and placed, free of charge, at the disposal of the different churches and religious associations, either already existing or which may be formed, for the celebration of their respective worship. In each locality the majority of the population attached to any form of worship shall have the first choice of the hours for religious service."

Thus in less than a year has another State-Church ceased to exist. Only the manner in which the change shall have been accomplished, ought to serve both as a lesson and an example to others who may ere long have to address themselves to the same problem.

THE MADAGASCAR NEWS.

In a supplement to the *Chronicle of the London Missionary Society* we find a good deal of detailed information relative to the recent destruction of the royal idols in Madagascar and its results. "The province of Imerina," says the *Chronicle*, "contains a million of people; and the idols being destroyed, by the prompt action of the Government and with the consent of officers and people, the whole of this population is open to the new religion of which they have heard so much. Many appeals were naturally made to the native preachers and to English missionaries; but many others were made from villages and towns and people to the Prime Minister himself, and at once a state of things arose which might have produced formidable difficulties. But God, in His good providence and grace, has turned those difficulties aside; and has given to the able Christian man who now guides the public affairs of Madagascar, a wisdom to comprehend the circumstances around him, and to solve the problems which they involve, that is truly marvellous." In accordance with his recommendation, a conference of the missionaries was held, to which the subjoined letter from the Rev. R. Joy refers. It will be seen that not only was a difficulty avoided in respect to the despatch and appointment of agents; but, in providing for their support, the voluntary character of the entire movement was preserved in a most simple manner. And when the Queen, her officers and court, share heartily in the work, and give to it sympathy, counsel, and liberal gifts, the civil Government and the Christian Church each keeps within its own sphere, and the purely religious character of the great effort is left perfectly unsullied:—

We met the missionaries the same evening, and on Wednesday we again had an interview with the Prime Minister. It was then decided that each church should be urged to choose as many men as they could support, and to find out what districts were most in need of teachers. Lists of these were afterwards made out by the different town churches, and shown to the Prime Minister on the following Wednesday, when he again met us, and the native pastors and deacons. He seemed very much gratified with what had been done, and said the church inside the palace would also unite in raising the money, and would be glad to divide this among the rest, giving to each church a certain sum, varying according to the number of teachers appointed by them. This meeting, as well as all the previous ones, was of the most gratifying and encouraging nature. In the plan proposed by the Prime Minister, and now being carried into effect by all the congregations in the town, we have a pledge of the desire of the Queen and Government, not to act independently of the churches, nor to curtail their liberties, but to work with them in their endeavours to Christianise the country. In making the collections and choosing the teachers, it has been fully understood that each one was quite at liberty to do as he wished, and to follow simply the dictates of his own conscience. The result of the whole matter is, that each Church has exerted itself nobly, and teachers are now being sent out in all directions.

It was found that no less than 160 villages needed teachers at the same time, and for the greater number of them men were found willing to go. The expense was to be defrayed by the contributions of the several churches, the Queen helping only in connection with the collections to be made in her own

chapel. This fund would be divided among the various congregations according to the number of teachers each might be able to send.

A very simple and touching summary of all the recent intelligence is given in a letter addressed by the Prime Minister to the Rev. W. Ellis, which also reached him by the recent mail. The writer fills in various details which are not contained in other letters, and especially makes it clear that the idols burned by the Queen's orders were the official national idols, of which she had charge. Family idols and local deities were left to be dealt with by the people who honoured them. The burning of the national idols was consented to by the people in the kabary summoned for the purpose:—

(TRANSLATION.)
ANTANANARIVO, Sept. 8th, 1869.

To the Rev. William Ellis.

Dear Friend,—I have received the letter which you wrote on the 14th of April last, telling me of your joy and praise to God when you heard how the Queen loved the Word of God, and proposed to walk in His ways; also to trust in the great Saviour, our Lord Jesus Christ.

Yes, there was true reason for your rejoicing, for things greatly to gladden the heart, indeed, are these. We may, indeed, praise God, for it is as His word, which says, "The sovereign's heart is in the hand of the Lord; He turneth it whithersoever He will." God has guided the heart of the Queen to that which pleases Him, and caused her to understand in which He delights; and now the Queen has been baptized, and has partaken of the feast of the Lord.

We are also building a beautiful stone house within the court of the palace, to be a house for the worship of God. The good friend, Mr. William Pool, made the marky (drawing or plan) of that good house. Joyous are the men in this good work; energetic are the Christians, because they see the worship of the sovereign: for those who believe in Jesus Christ have no anxiety and no fear. Truly rejoicing is it to behold the deportment of the people at Antananarivo on the Sabbath-day. Scarcely is anyone to be seen in the streets until the close of the public worship, because the great majority of the people assemble in the houses of prayer. No public work is done on that joyful day.

And this, my friend, is another fresh cause of rejoicing here. On the same day that I write this letter to you, the Queen sent for the officers and the heads (of the people) to come within the court of the palace, and when they were assembled, the Queen said:—"I shall not lean upon nor trust again in the idols, for they are blocks of wood; but upon God and Jesus Christ do I now lean or trust. And as for the idols (viz., the national idols), I shall burn them, or cause them to be burned, for they do no good whatever, they are all deceit and falsehood."

And when the people heard this they expressed their pleasure, and asked the Queen if she would summon a kabary, or general assembly, to cause all the idols of the people to be burned.

The Queen answered, and said, "That would please me; I have no desire that there should be idols any more in my kingdom. Nevertheless, I do not force or compel you, my people."

Then agreed or consented the people, there before the Queen, to the burning of all the national idols in Madagascar; and the Queen, consenting, rejoiced. And on the same day the Queen sent officers to burn all the idols of the Queen, which are called Rakelimalaza, Rafantaka, Ramanjakatesiroa, Ramahavalay, &c., &c. And they were all burned, and some of the people also burned theirs.

And astonished to the utmost were the keepers of the idols when they saw the idols in the flames; for they had said that the idols were too sacred and powerful to be affected by the burning.

That was a new thing here; therefore we sincerely thank God, for He has manifested His power here in Madagascar. And (we thank God also) because He has given to the Queen a true heart to put away the root of belief in things that are nothing (have no existence).

I rejoiced when I heard that you (the Christians in England) prayed unto God for me. For that I thank you, indeed, greatly. May the blessing of God be with you!

I visit you and your family, and my desire for you is that God may bless you,

Saith your true friend,
RAINIALAIARIVONY,
Prime Minister.

The question as to what shall be done in England to help on this marvellous work is now under the consideration of the Directors of the London Missionary Society, and the Bible and Tract Societies. The High Church party at home are also on the alert, and are engaged in new efforts to send out a bishop to Madagascar!

DENOMINATIONAL STATISTICS.

THE CONGREGATIONALISTS.

The following is the annual statistical summary, prepared by the Rev. R. Ashton, and published in the *Congregational Year Book* for 1870:—

COUNTY ASSOCIATIONS AND UNIONS.

England	45	Ireland	1
Wales	16	Colonies	8
Scotland	8		
		Total	78

CHURCHES.

England	2,050	Colonies—	
Wales	846	Cape Natal, &c.,	
Scotland	102	South Africa	10
Ireland	27	Foreign Mission	
Islands of the British Seas	16	Churches, independent of numerous	
Colonies—		Out-stations	133
British and North America	125	Total	3,455
Australia and New Zealand	146		

HOME MISSION AND OUT-STATIONS OF CHURCHES IN ENGLAND.

Home Mission Stations	131
Evangelistic Stations of the Home Missionary Society	88
Rooms, Cottages, and Farmhouses, in which the Home Mission agents preach	300
Out-stations, including Chapels, Cottages, Preaching-rooms connected with the Country Churches	1,400
This is only an approximate number of the whole, as multitudes of rooms, schools, &c., are occupied for preaching in connection with churches in the larger cities and towns of England.	

VACANT CHURCHES.

England	142	Australia, and other Colonies	10
Wales	86		
Scotland	12		
Ireland	4	Total	290
British and North America	36		

MINISTERS AND MISSIONARIES.

England	1,875	Foreign Lands	160
Wales	390	Native ordained	
Scotland	103	Ministers in He-then Lands	54
Ireland	23		
Continent	7	Total	2,832
Colonies	220		

Of these 498 are without pastoral charges, including the unsettled at present, tutors of colleges, secretaries; of societies, together with the aged and disabled.

Ministers who have resigned during the year, 269; of whom 180 have removed to other churches.

Ministers, new, settled during the year, 102; of whom 72 are from the colleges or institutes, the remainder from different denominations, missions, or private occupations.

THE WESLEYAN METHODISTS.

From the *Wesleyan Methodist Year Book* for 1870 (Elliot Stock), we copy the following statistical table relative to the members of that communion in the United Kingdom, the Colonies, France, and foreign mission stations during the past year:—

	Members	On Trial	Ministers and Super-numeraries	Preachers on Trial
Great Britain	345,526	20,596	1,398	210
Ireland, including Missions	19,659	627	146	28
Canada Conference	57,860	3,017	484	96
Australasian Conference	52,322	8,953	226	93
Eastern British American Conference	14,938	1,353	130	19
French Conference	1,988	170	81	4
Foreign Missions	65,802	5,903	217	75
Totals	557,995	40,619	2,632	525

In the United States the various branches of Methodists are stated to number 2,363,969 church-members, and 13,994 travelling ministers. A careful calculation lately made numbers the Methodists of every different organisation throughout the world as follows:—Members, 3,438,033; adherents, 13,752,132.

The number of day-schools connected with the Wesleyan Methodist Conference is 698; scholars, 119,070; amount of Government annual grants, 32,612.

The number of Sunday-schools in 1869 was 5,328; teachers, 103,441; scholars, 601,801; young persons in Bible classes, 13,015. Total expenditure reported, 36,722.

The total amount contributed for all purposes by the thirty-two districts of Great Britain during the past year was 141,0117. The sum raised yearly for the support of the Ministry is roughly estimated by the *Year Book* at 150,5407. Including Sunday-school expenditure we have thus a total of 328,2737, which, divided among 343,526 members, gives an average of a little over 19s. each. This total is exclusive of the amount paid for pew-rents, which cannot be ascertained, and of 155,9977 raised by local effort during the year for chapel erection and enlargements.

The *Alliance Weekly News* says that Archdeacon Sandford is recovering from his recent severe illness, and that his friends are urging the Premier to appoint him to the vacant see of Manchester.

The Rev. Dr. Henry Mackenzie, the new suffragan Bishop of Lincoln, will receive the title of "Bishop of Nottingham." It is expected that this consecration will take place at the same time as that of Dr. Mackarness, the Bishop-elect of Oxford. It is said that the new suffragan for Canterbury diocese will take the title of Maidstone and Croydon.

THE MAYOR OF SOUTHAMPTON (Alderman Perkins) is a Dissenter, and on Sunday morning he and the other members of the corporation attended a Dissenting place of worship in state. This is the first time in the annals of the borough that such an occurrence has taken place.

THE IRREPRESSIBLE ARCHDEACON.—Archdeacon Denison has addressed a letter to the Prolocutor of the Lower House of Convocation, intimating his intention of introducing next session a resolution that the House is constrained to express its deep regret that the nomination, election, confirmation, and consecration of Dr. Temple have been judged to be things lawful to be done; and, on behalf of the Church of the Province, records its protest against them. In a further letter the Archdeacon expresses his conviction that, in spite of the "moving" answer which Dr. Temple made to the address presented to him, "it is for those who would be faithful to the Bible and the Church to resist its influence."

THE IRISH CHURCH.—The *Evening Mail*, in an article hostile to the claims of the Irish Bishops to sit and vote separately, observes:—"The time may, perhaps, be thought favourable for the proposal of a supreme Duodecumvirate in the Church of Ireland, when the scarcely less extravagant proposal of an Infallible Monarchy is under consideration in the Church of Rome. We cannot but think both experiments are dangerous. For our part, we fear not for the success of Protestant Christianity, but we shall deeply regret if triumph of insensate clamour shall for a few short years substitute a Church in the Chancery for a Church of Ireland." The "Church Organization Committee," lately appointed, contains among its members—Lord Dunsany, Viscount Crichton, Master Brooke, the Earls of Courtown and Carrick and Clancarty, the Hon. Cavendish Butler, Sir A. Knox Gore, Bart., and Vice-Chancellor Chatterton.

WHAT A NEW CENSUS WOULD SHOW.—The *Manchester Guardian* publishes the following statement of the church and chapel accommodation in Blackburn:—"The parish includes Over and Lower Darwen and Great Harwood, and extends as far as Walton-le-Dale on the one hand, and Langho on the other, inclusive. The following is a summary:—Established Church, 25 churches and 21,448 sittings; Congregational chapels 11, sittings 8,336; United Presbyterians, 2 chapels, 1,800 sittings; Baptists, 5 chapels, 1,480 sittings; Wesleyans, 11 chapels, 6,180 sittings; Wesleyan New Connexion, 400 sittings; Wesleyan Free Church, 7 chapels, 3,750 sittings; Primitives, 6 chapels, 2,130 sittings; Friends, 200 sittings; New Jerusalemites, 200 sittings; Unitarians, 300 sittings; and Roman Catholics, 7 chapels, 5,600 sittings. This gives 25 places of worship with 21,448 sittings to the Established Church, and 53 places of worship with 30,376 sittings to the Free Churches."

SUFFRAGAN BISHOPS.—The question which is in the mouths of many people just now, "What is a suffragan bishop?" is not altogether easy to answer. The title, as at present applied, is somewhat of a misnomer. In earlier times it was given to all provincial bishops who gave their suffrages in the synod summoned by their metropolitan. By the Act of 26 Henry VIII. c. 14, the title of suffragan bishops was conferred upon a class of persons who have been styled chorepiscopi, or country bishops, in the ancient Church. The preamble of this Act recites that (in the Reformation), "good laws had been made for electing and consecrating archbishops and bishops, but no provision had been made for suffragans which had been accustomed here for the more speedy administration of the sacraments and other devout things, &c." ; therefore it was enacted that the places following should be the sees of bishops suffragan, viz.:—Bedford, Berwick, Bridgwater, Bristol, Cambridge, Colchester, Dover, St. Germain, Guildford, Gloucester, Grantham, Hull, Huntingdon, Isle of Wight, Ipswich, Leicester, Marlborough, Moulton, Nottingham, Penrith, Shafesbury, Southampton, Shrewsbury, Taunton, and Thetford. This Act was repealed by 1 and 2 Philip and Mary, c. 8, and was revived by 1 Elizabeth, and during her reign there was a suffragan (to the Archbishop of Canterbury) at Dover and elsewhere. The last of the suffragans was Dr. Sterne, of Colchester, about the year 1606 ; since his time the law has fallen into desuetude, but has never been again repealed. As by the terms of the Act the suffragan is, in effect, appointed by the bishop, there is some reason to fear that by this means a large portion of the government of the Church will be transferred from the State to less responsible hands. So far as we can see, there is no duty to be performed by the suffragans which could not as readily be done by the archdeacons, except the rite of confirmation, for which episcopal orders are not, in some other churches, regarded as essential.—*Pall Mall Gazette*.

Religious and Denominational News.

THE WEEK OF PRAYER.

On Monday the "Week of Universal Prayer," promoted by the Evangelical Alliance, commenced by a service in Freemasons' Hall. It was well filled. Mr. J. Tritton, the banker, presided, and there were present Alderman Lusk, M.P., Mr. T. Chambers, M.P., Mr. C. Reed, M.P., the Hon. B. Noel, Mr. R. Baxter, and other gentlemen. The proceedings were opened with the hymn, "Great God of strength, that mighty hand." Then followed a few moments of silent prayer, after which the chairman read portions of the first chapter of St. Luke's Gospel, and the twelfth chapter of St. Paul's Epistle. The chairman said it was his happiness, in the name of Him who was the head of the Church triumphant above, the head of the Church militant below, to bid them welcome once more to the place where at that season prayer was wont to be offered. May all holy memories, said the chairman, be upon us; may all holy influences refresh us; may all holy fellowships inspire us; may all holy anticipations strengthen us for the walk, the warfare of the year before us. I cannot but feel that grave responsibility rests upon those who take part in the proceedings of this meeting, because the note which is struck to-day may affect, doubtless will affect, in some measure, for better or for worse, succeeding meetings. But we certainly shall not go wrong, the trumpet will give no uncertain sound, if we keep close to the subjects which have been suggested for our guidance—humiliation and thanksgiving. The Hon. and Rev. Baptist Noel offered prayer, in which he expressed a hope that they might not trust in saints and angels, man, or man-made power. The

Rev. Dr. Jobson, President of the Wealeyan Conference, delivered the customary address. He said that by the advance of time and the favour of Divine Providence they had been brought safely to the beginning of another year, and they were present that morning that they might review the past, in order to thanksgiving and humiliation, and to consecrate themselves afresh for God's service. The year 1869 had gone and gone for ever, so that not a single moment of that year could possibly be recalled. Even Omnipotence itself could not place them where they were twelve months ago. The rev. gentleman made an eloquent allusion to the great distress and misery which prevailed all around their own quiet homes, and urged the consequent duty of gratitude on the part of all who had escaped them. Then there were the national and social blessings which called for thankfulness, especially for the preservation of peace. The Rev. C. Skrine and the Rev. Mr. Russell having offered prayer, and a concluding hymn having been sung, the meeting adjourned to the London Tavern, where C. L. Bevan, Esq., presided, the address being delivered by the Rev. Francis Tucker, B.A., minister of Camden-road Chapel.

The second meeting took place yesterday morning under the presidency of Mr. J. D. Allcroft. After some prefatory remarks from the Chairman, and one or two hymns and prayers, the Rev. H. D. Bevan, LL.B., minister of Tottenham-court-road Chapel, delivered an address on the subject of "Nations," directing particular attention to the question of peace, and especially urging the duty of prayer for countries where religious liberty is enjoyed, where the light of truth has entered, and where recent events claim particular attention. At the evening meeting, Mr. R. C. L. Bevan presided, and addresses were delivered by the Rev. M. Rainsford, Mr. S. A. Blackwood, and other gentlemen.

This day Mr. George Hanbury will preside; and the Rev. David Jones, B.A., minister of New Park-road Chapel, Brixton-hill, will deliver an address on "Families." To-morrow Mr. Charles Reed, M.P., will preside, and an address will be delivered by the Rev. J. A. Aston, M.A., vicar of St. Stephen's, South Kensington, on "Christian Union." On Friday the Earl of Chichester will preside, and an address will be delivered by the Rev. Thomas Alexander, minister of the Presbyterian Church, Halkin-street, on "The Christian Church." On Saturday the Hon. Colonel Strange Jocelyn will preside, and an address will be delivered by the Rev. Thomas Nolan, B.D., vicar of St. Peter's, Regent-square, on "General Topics." Meetings will be held at the London Tavern at mid-day, and at the Freemasons' Hall in the evening.

Mr. James Williamson, M.A., of Lancashire Independent College, has received and accepted an invitation to the pastorate of Melbourne-street Congregational Church, Stalybridge.

MR. SPURGEON.—Mr. C. H. Spurgeon resumed his duties at the Tabernacle on Sunday, preaching both morning and evening. He appeared to have recovered altogether from the effect of his late illness, and the distressing complaint from which he had suffered had, it was observed, left no unpleasant traces on his face. A slight hoarseness was remarked; but the rev. gentleman never preached with more power or earnestness.—*South London Press*.

THE OLD AND THE NEW YEAR.—Numerous religious services and meetings were held on Friday night and Saturday morning, to mark the transition from 1869 to 1870. The Wesleyans, according to their custom, held "Watch Night" at midnight. In several churches there were also midnight services. At the Scotch Church, Crown-court, the Rev. Dr. Cumming preached from "In the last days." He strongly urged steadfastness in these days of latitudinarianism, superstition, and other delusions. Father Ignatius held one of his extraordinary services at St. John's, Waterloo-road, preaching to an enormous congregation.

ST. PAUL'S CATHEDRAL.—On Sunday evening the first of the special services which are held annually from Christmas to Easter took place under the dome of St. Paul's Cathedral. The spectacle was, as usual, most striking, and the congregation very large, although the reserved seats had fewer occupants than on some previous occasions. The service commenced at seven o'clock, and the prayers were read by the Rev. John V. Povah, M.A., one of the minor canons, and chaplain to the Lord Mayor. The lessons for the day were read by Dr. Mansel, the Dean. After the prayers the Christmas hymn, "Hark, the herald angels sing," was sung. The sermon was preached by the Bishop of London. His lordship took for his text the 12th verse of the 90th Psalm, "So teach us to number our days, that we may apply our hearts unto wisdom"; and founded on it an able and practical discourse on the brevity and uncertainty of life, and the pressing need of thorough and earnest repentance and preparation. It occupied about half an hour in delivery, and was listened to by the congregation with marked attention throughout. At the conclusion the hymn, "God that madest earth and heaven," was sung. The service ended with the pronouncing of the Benediction by the bishop from the pulpit. Next Sunday the sermon will be preached by the Dean of Lichfield (Dr. Champneys).

SURBITON.—The Surbiton-park Lecture-hall, the scene of so many interesting entertainments of various kinds, was on the 29th and 30th ult., a centre of attraction to a large number of people residing in the neighbourhood, and especially to the juvenile members of the community. Through the united exertions of the Rev. A. Mackennal, Mr. Carvell Williams, and the members and friends of

the Congregational Church, a host of attractions were brought together within the walls of the commodious lecture-hall, which well repaid the inspection of persons of both sexes and of all ages. While the young folks stared with admiring wonder at the gigantic Christmas-tree which formed the grand central ornament of the interior, papas and mammas, and the adult visitors generally, might indulge their various tastes in a careful examination of a very extensive and well-arranged collection of paintings and engravings, photographs, models, and Roman and Egyptian antiquities, in addition to a perfect museum of curiosities from all parts of the world. Apart from the immediate purpose of the tree and exhibition, it was generally felt that a most agreeable two days' entertainment had been afforded to the inhabitants of the neighbourhood; and, so far as we have learned, everything passed off without loss, mishap, or unpleasantness of any kind; and, finally, the proceeds amounted to close upon 80*l.*, which will be applied to the reduction of the debt incurred in the building of the church.

THE DAWNING IN THE EAST.—Madagascar is not the only quarter of the missionary field from which unexpected news of encouragement reaches us. It would seem as if at last the hour of fruition were at hand, when the sowers, having laboured for many years in doubt and discouragement, were to come home with joy, bringing their sheaves with them. The two Kings of Siam, who were crowned at the end of 1868, have recently given an audience to the American missionaries, to whom they promised both countenance and help: and public proclamation has been made that all their subjects, of whatever grade, are free to embrace Christianity if they choose to do so, "without any manner of molestation in person or property." From the sacred city of Benares, the stronghold of idolatry in Bengal, upon which the preaching of European missionaries for many years seems to have produced literally no impression, the Rev. M. A. Sherring reports that a pundit has suddenly begun publicly to attack the teaching of the Brahmins. Great crowds gather to listen as he explains that the Vedas give no countenance to idolatry, and that the Puranas which do are worthless. The excitement and fright of the Brahmins are great, for they cannot answer their assailant; and one rich Hindoo is said to have been so impressed by the addresses of the reformer that he has destroyed the temples upon his lands. At the same time comes news of several native Christians who have been engaged in evangelising itineraries with remarkable results. The Rev. Daoud Singh has manifested a special desire to itinerate in a purely native way as a Christian fakir. Moulvie Imaduddeen has shown a great talent and desire for pulpit ministrations, and for the compilation of books, which have been most favourably received, and have proved eminently useful. At Umritsir Sadiq has shown a special fitness for itinerations; John, and one or two others, talents for bazaar preaching. The native Apostolate that will evangelise India is thus in rapid development. The general tenour of the news from China also is satisfactory.—*English Independent*.

CHURCH COURTS OR REFERRENCE.—At the recent meetings of the Congregational Unions of both Nottinghamshire and Lincolnshire there was an interesting discussion on the subject of Courts of Reference for Congregational Churches. At each of the meetings the Rev. Frederick S. Williams read a paper explanatory of the design and operation of such Councils in the United States, and of the modifications with which such institutions might be advantageously adopted by the Independent Churches of this country. He proposed that for some time to come such Councils should be restricted to the determination of only such cases as should be submitted by consent of all parties concerned; that the committee of the County Association for the time being should be the Committee of Selection to choose such Councils as might be wanted, and that when each council had acted in the particular matter for which it was appointed, it should expire; and further, that such Councils should be summoned, not simply when instances of unusual difficulty, or events of special solemnity, occurred in the history of a church. Interesting discussions followed the reading of the paper, in which the Revs. Josiah Miller, M.A., of Newark; W. Goldie, of Grantham; J. M. Wright and Charles S. Slater, of Nottingham; J. R. Wolstenholme, M.A., of Eastwood; G. R. Bettis, of Sleaford; Percy Strutt, of Spalding; B. O. Bendall, of Stamford; E. Metcalf, of Lincoln; Joseph Shaw, of Boston; A. Murray, of Peterborough; Mr. William Vergette, of Peterborough; Mr. Alderman Herbert, of Nottingham, and others, took part. The proposal for the adoption of Mutual Councils was most favourably entertained by both assemblies, and in both Unions it was unanimously resolved: That the subject was one of great practical moment, and that it be referred to the consideration of all the churches and church-members of both counties, with a view to action being taken at the spring meetings of the respective associations. It is anticipated that in the course of the next few months individual churches in both counties will pass resolutions agreeing to the adoption and recommendation of such Councils of Reference.—*Christian's Penny Magazine*.

A GOOD EXAMPLE.—Marlborough College (says the *Medical Times and Gazette*), has set the example of introducing the study of physiology into our public schools. As all teaching to be effective must be tested by examination, the class of physiology at Marlborough College has just been examined. Dr. Burney Yeo, of King's College, was the examiner. No fewer than fifty-two boys sent in answers.

Correspondence.

CHURCH-COMPREHENSION UNSCRIPTURAL.

To the Editor of the Nonconformist.

DEAR SIR.—Will you grant me room for a short reply to Mr. Williams's principal remarks on my recent letter, showing that his theory of Church-comprehension is condemned by Scripture?

He taxes me with omitting to notice certain points to which he attaches great importance, evidently considering them the main props of his argument. He says:—

1. "I would remind Mr. Ingram that he passes by without a word the differences among the first teachers of Christianity themselves, upon which I lay so much stress." Unless he mean the apostles, it can be of no use to refer to any uninspired teachers, as they were of no authority. But among the apostles there was no difference about the fundamentals of Christianity. There is none on record; and if they were as they claimed to be, inspired men, there could be none. The writings left behind them demonstrate that they all taught the same things concerning Christ—the grand theme of all their preaching.

2. He says, "It is sufficient to repeat what Mr. Ingram has not noticed, namely, that up to the time of the crucifixion neither the disciples nor the apostles had their minds cleared of the idea that they were following a Divine Saviour from a temporal and political yoke." I certainly included that in the words, "There were some things about Christ which His disciples did not correctly apprehend till after His resurrection." But I also showed that in spite of their political views they regarded Him as "the Spirit, the Son of the living God," and believed that He "had the words of eternal life"; and I further proved that before He commissioned them to teach His Gospel to the world He put them in full possession of all that is now known of Himself and His work, both on earth and in heaven. They therefore were not like some teachers, plentiful now as then, who "understand neither what they say nor whereof they affirm."

3. Mr. Williams next says: "Touching expulsion for heresy, it is not shown nor made to appear probable that such a measure was resorted to in the case of those who held that there was no resurrection of the dead, or of those who taught a doctrine of ritualistic grace, which had a large following." The only evidence we have that the resurrection was denied by any Christians, refers to some in Corinth; but there exists no proof that even they denied it after Paul re-asserted and argued it in his first epistle to the church in that city. His rule was to instruct and admonish those who held heresy before resorting to expulsion (2 Tim. ii. 24, 25, Tit. iii. 10). And as to those who taught "ritualistic grace," he says, "If any man preach any other Gospel unto you than that which we have preached unto you, let him be accursed." Surely a denunciation so terrible as this makes it "to appear probable" that expulsion "was resorted to," especially when he further says of "some that troubled them, and would pervert the Gospel of Christ,"—"I would they were even cut off who trouble you."

But apart from these points, surely the bare fact that the New Testament condemns the holding of certain doctrines (Tit. i. 10, 11; 2 Pet. ii. 1; Rev. ii. 15, 16) demonstrates that Mr. Williams's theory of a church, to comprehend all kinds of religious opinions, is not only without a shadow of Scriptural sanction, but is also condemned by a positive veto.

I am, yours truly,

GEO. S. INGRAM.

Richmond, Surrey, December 31st, 1869.

* * * The correspondence on this subject must now be closed.

SIR D. BREWSTER AND MR. MILL.—An evening contemporary tells an anecdote of an encounter between Sir David Brewster and Mr. John Stuart Mill which is intended to be malicious, but which, if the facts were fairly stated, would, we doubt not, wear a very different aspect. It is stated that Sir David Brewster met Mr. Mill but once. It was a chance meeting in Pall-mall, where Mr. Mill happened to be passing with his friend and Sir David's—Mr. Alexander Bain. The two celebrities were introduced to each other by Mr. Bain, and among other friendly words which passed between them, Sir David Brewster is reported to have said that he knew Mr. Mill's father when he was a preacher in Arbroath, and that in his opinion he was anything but a good preacher. We are told that this is a fair example of Sir David's plain dealing. He liked to speak the truth at all times—no matter what pain he might give. And, of course, it is assumed that Mr. Mill would be pained at the reminder that his father did not succeed in the pulpit. Without consulting authorities, we take upon us to say that the conversation cannot be correctly reported, and is unjust in its tone both to Sir David Brewster and to Mr. James Mill. It is a fact, which Sir David could not have forgotten, that he was himself what is called in Scotland "a stickit minister"—that is, he did not succeed in the pulpit. And therefore he was not likely, with all his self-esteem in referring to a similar fact in the life of Mr. James Mill, to have done so with the faintest intention of implying a reproach.—*Daily News.*

Foreign and Colonial.

FRANCE.

NEW YEAR'S RECEPTION AT THE TUILLERIES.

The Papal Nuncio, in the name of the Diplomatic Body, congratulated the Emperor at the reception held on New Year's Day at the Palace of the Tuilleries, and expressed wishes for the prosperity of France. His Majesty, in reply, thanked the Nuncio and said that the presence of the Diplomatic Body on the occasion was a proof of the good relations which the French Government maintained with all foreign Powers. The Emperor afterwards addressed personally a few words of congratulation to each of the ambassadors present. The following is the text of the Emperor's replies to the congratulations of the Diplomatic Body at the Tuilleries on New Year's Day:—

Gentlemen,—Your presence around me to-day and the speech to which I have just listened are for me new proofs of the good relations which exist between my Government and foreign Powers. The year 1870, I am sure, cannot but consolidate this general agreement, and tend to the increase of concord and civilisation.

His Majesty replied thus to the deputation of the Senate:—

I am happy to congratulate the Senate upon the manner it fulfilled, some months back, the liberal task with which it had been entrusted by me of modifying the Constitution. I am confident that in the new path we have entered I shall always be able to rely for assistance on the enlightenment and patriotism of the Senate.

To the deputation of the Legislative Body the Emperor said:—

I am gratified at the expressions of devotion which you have addressed to me in the name of the Legislative Body. Never has an understanding between us been more necessary or advantageous. The new circumstances which have arisen have increased your privileges without diminishing the authority I hold from the nation. In sharing responsibility with the Great Bodies of the State, I feel more confident of overcoming the difficulties of the future. When a traveller, after a long journey, relieves himself of a portion of his burden, he does not thereby weaken himself; he gathers fresh strength to continue on his course.

His Majesty replied to the members of the clergy:—

I receive with gratitude the wishes of the clergy of Paris, and I ask them to accept in return my congratulations for the zeal they have displayed in spreading among all classes the doctrines of abnegation and of Christian charity.

The *Gaulois* gives the following version of the Emperor's reply to the members of the Legislative Body:—

We are undertaking a considerable transformation of our national institutions, and I rely upon your co-operation to bring the enterprise to a fortunate issue. Entrusted at first with the whole responsibility of power, I feel happy in relegating a portion now to the representatives of the country. I am like a traveller who relieves himself of a portion of his burden in order more quickly to reach the end he has in view. That end, gentlemen, is, after insuring order, prosperity securely guaranteed, and liberty definitively established.

THE NEW FRENCH MINISTRY.

The *Official Journal* of yesterday morning publishes the names of the new Ministry as follows:—

M. Ollivier	Justice.
Count Daru	Foreign Affairs.
M. Chevandier de Valdrome	Interior.
M. Buffet	Finance.
General Lebeuf	War.
Admiral Rigault de Genouilly	Marine.
M. Segris	Public Instruction.
M. Talhouet	Public Works.
M. Louvet	Commerce.
Marshal Vaillant	Imperial Household.
M. Richard	Fine Arts.

A subjoined Imperial decree orders the separation of the hitherto combined Ministry of the Imperial Household and of Fine Arts. M. Parieu has been appointed President of the Council of State. M. de Saint Paul and Duvergier have been nominated members of the Senate.

The Paris papers of Monday evening speak in high terms of approval of the manner in which the Ministry has been constituted, regarding it as a coalition between the Right and Left Centres. After the Bourse Rentes were in demand at 74f. 15c. According to the *Liberté* the Constitution of the Cabinet will dissipate the last doubts which might still have existed regarding the sincerity of the Emperor and the reality of a Parliamentary Government in France. The *Journal des Débats* says that M. Emile Ollivier, in choosing his colleagues from among the Left Centre, has secured the almost unanimous sympathies of the whole of France. It also states that the attitude of the Emperor during the late Ministerial crisis was most strictly and frankly Parliamentary.

The *Daily News* correspondent gives the following particulars relative to several members of the new Cabinet:—"General Le Bœuf is a thoroughly honourable man; he is so new to politics that nobody knows what his politics are. He has no strong *penchant* for war or large armies, and would be the last man in the world to be suborned to achieve a *coup d'état*. The admiral now at the head of the navy is harmless as far as politics are concerned. Marshal Vaillant is an old man, not likely to meddle with anything out of his own department. Of course he cannot be expected to propose any reductions in the expenses of the Emperor's household, but whoever might succeed him, nothing in that line could be hoped for at present. M. Emile Ollivier desires to

be Minister of Justice and Public Worship, rather than Minister of the Interior, because he wants plenty of leisure to attend to Parliamentary debates, the principal burthen of which will fall upon him. The duties of Minister of the Interior are most harassing, and require unremitting personal attention, whereas the departments of Justice and Public Worship may be managed by experienced head clerks, with very little interference on the part of the chief. M. Chevandier de Valdrome, the new Minister of the Interior, is one of the most liberal men in the Right Centre. M. Louvet, a man of talent, has long passed for a Liberal, but has lately damaged his reputation by voting for all those tainted elections which M. Buffet, Daru, Segris, and others, voted against. M. Maurice Richard, chosen to be Minister of Fine Arts, is a very good man, with a Liberalism almost approaching to the Left."

Speaking of the other Ministers the same journal says:—"Count Daru is by no means an Imperialist whom M. de Persigny would reckon among the friends of the first category." He was one of those representatives of the people who protested against the *coup d'état*, and was arrested and imprisoned by the order of M. de Morny. He had been attached in principle to the Constitutional Monarchy; under the Empire he was an 'independent' deputy, and signed the Liberal interpellation which resulted in the Emperor's message of concession. He had never entered the Tuilleries for eighteen years, until, at the instance of M. Ollivier, he was 'sent for' the other day by the Emperor. M. Segris and M. de Talhouet are 'moderate' Liberals, but they declined to take office in an extra-Parliamentary Cabinet, or in company with any nominees of M. Rouher or M. Forcade, or with administrators of the Emperor's personal choice, or with any ultra-Imperialist Deputy of the Right. It will be remarked with some surprise that M. Magne, the most liberal or the most pliant, and certainly one of the ablest, of the statesmen of the personal régime, does not retain the Portfolio of Finance, and is succeeded by M. Buffet, whose speeches and votes were reputed to be particularly obnoxious to the Emperor. M. Buffet would certainly not have joined M. Ollivier without a distinct understanding as to the policy of the Cabinet. He was one of the first leaders of the Moderate Opposition in the last Legislative Body, and he brings to the new régime great firmness of character, considerable statesmanlike capacity, and a most unequivocal determination to reform the electoral system altogether."

The *Peuple Français*, whose editor, M. Clement Duvernois, the Emperor's protégé, is of course disappointed at his own name having been struck out of a recent list, has a very sneering article, throwing upon M. Magne the blame of the break-up of the combination of Dec. 31. The *Peuple* tells him plumply that if he makes his Ministry Centre Left the Centre Right will very soon upset him.

The members of the new Ministry, after taking the oath to the Emperor, were on Monday presented to the Empress. Her Majesty said that she wished to avail herself of the opportunity to assure them that Ministers when invested with the confidence of the Emperor, would always meet with her cordial esteem.

It is said that M. Berthemy, ambassador at Washington, was offered the Foreign Office, and agreed to accept it if ordered, but he is no orator. Odillon-Barrot, after refusing, wrote to accept, but was too late. The Left Centre also desired to re-open negotiations after the formation of the Cabinet, but the Emperor declined to make any change, saying he had perfect confidence in a Ministry with Ollivier and Magne. M. Clement Duvernois was offered a portfolio, but thought it right to refuse.

The *Journal Officiel* publishes a letter of the Emperor to M. de Forcade de la Roquette, in which his Majesty says:—"It is not without regret that I accept your resignation and that of your colleagues. It is a pleasure to me to acknowledge the services you have rendered to the country and to myself by faithfully carrying out the latest reforms and by firmly maintaining public order."

It is pointed out in the *Sidèle* that the French Chamber, which consists of 292 deputies, is divided into four groups—the Right with 83 members, the Right Centre with 129, the Left Centre with 43, and the Left with 37.

Count Montalembert has written a letter, in which he says that this pacific and voluntary renunciation of personal power on the Emperor's part is a great and glorious action—without example in history.

The *Journal Officiel* protests against the inciting tone in which matters relating to the army are treated by the Paris revolutionary newspapers, and it reminds them that the law enacted in 1849 gives power to the Government to punish the authors of such manoeuvres.

The *Public* says that Baron Haussmann, the Prefect of the Seine, has tendered his resignation, and that M. Chevreau has been appointed as his successor. According to the same paper M. Odillon-Barrot has accepted the post of President of the Commission intrusted with the task of drawing up a Decentralisation Bill.

ITALY.

At the New Year's official reception at the Palace, Florence, the Vice-President of the Chamber of Deputies, speaking on behalf of his colleagues, said the nation hoped it would be given to the King to accomplish the destinies of Italy, so happily inaugurated by him. His Majesty, in reply, expressed himself confident that by united efforts the present difficulties, and particularly those connected with the finances, would be successfully overcome. His Majesty added that he reckoned always upon

the devoted co-operation of the Chamber. The *Opinione* states that the Council of Ministers have declared against the candidature of Prince Thomas for the Throne of Spain. Signor Lanza has informed Senor Montemar, the Spanish Chargé d'Affaires, of this decision, which he stated to be equally counselled by political motives and by the wishes of the Duchess of Genoa.

At the request of several prefects of Central Italy military reinforcements have been sent to Parma, Fasenza, and Bologna.

Princess Margherita was present at the San Carlo Theatre at Naples on Wednesday evening. As this was her Royal Highness's first appearance in public since the birth of the infant prince, she was most enthusiastically received, the whole audience standing up and cheering, and the royal march being played.

SPAIN.

The whole Ministry have resigned. This step was taken after the news was received that the Italian Government definitively declined to permit the Duke of Genoa to accept the Crown of Spain.

According to an announcement in the *Politica*, General Prim has received a communication from King Victor Emmanuel, refusing to allow the Duke of Genoa to be a candidate for the Crown of Spain, the Italian Government being unanimously opposed to the project.

The correspondent of a daily paper states that matters are growing worse and worse, and a crisis is evidently preparing. There is every reason to fear that before long we may see another struggle; this time not between two parties only, as in the Carlist war, but between three or four, with the army divided against itself, and the generals striving with each other.

TURKEY.

The statement that the Khedive had sent in his submission to the Sultan's demands appears to have been premature. According to the *Levant Herald*, there are one or two points yet to be conceded, and a Berlin telegram says the Sultan has replied in very severe terms.

The Porte has not yet received the Viceroy's answer to its note, requesting the despatch of the new Egyptian ironclads and breechloaders to Constantinople.

AMERICA.

Secretary Fish has, by direction of the President, sent a circular to the Ministers accredited to Maritime Powers, instructing them to propose the participation of those Powers in a convention in the form of a treaty relative to ocean cables. He suggests, as bases, reciprocity of concessions, protection of cables during war, and immunity of despatches from Government espionage.

A memorial purporting to bear the signature of numerous owners of property and business men of British Columbia was presented on Monday to President Grant. The memorialists, while avowing the utmost loyalty and attachment to the Queen, specify many political and commercial disadvantages which they would incur by confederation with Canada through their isolated position and the similarity of their products. They request General Grant to propose negotiations on the subject in order to induce the Government of Great Britain to transfer British Columbia to the United States. The President has expressed great interest in the memorial, and has promised to lay it before the Secretary of State.

CHINA.

A telegram from Hong Kong, dated December 13th, says:—"Sir Rutherford Alcock has been very insolently received by the Governor of Nankin. An apology was demanded, and tardily made."

FOREIGN MISCELLANY.

Paraguay has abolished slavery. The Mont Cenis Railway is blocked up by snow. Prince Arthur has gone moose-hunting in Canada. In a recent riot in Puebla, attempts were made to burn alive some Protestants.

It is estimated that the fêtes at the opening of the Suez Canal have cost the Khedive 1,320,000.

General Garibaldi, we regret to learn, is suffering from an attack of rheumatic fever, which has for some days confined him to his bed.

Education is advancing in Burmah. First the British Government endeavoured to improve and extend the instruction given in the Buddhist monasteries, but dissatisfied with the tardy progress thus made, the native Government have now established a number of schools of their own.

LOPEZ, the brutal tyrant of Paraguay, has been routed in his last stronghold, and has fled with his family and a few officers to Bolivia. Count d'Eu and General Paranhos, with the allied forces, were returning, leaving 6,000 Brazilian and 2,000 Argentine troops in Paraguay.

EARTHQUAKE IN THE IONIAN ISLANDS.—At five a.m. on the 28th inst. a strong shock was felt throughout the Ionian Islands. Corfu was not seriously injured, but at Santa Maura shocks were repeatedly experienced, and almost the whole city was destroyed. A Greek steamer has been despatched thither from Corfu with engineers, soldiers, and provisions.

THE CHINESE EMBASSY.—The *New York Times* states that on the circulation of the rumour that Mr. Burlingham was not supported in China, the latter sent back his secretary, from whom he received a telegram, dated as late as Nov. 1, assuring him that

"the Chinese Government stands firm in its original intentions, notwithstanding the unfortunate action of the late United States Minister, and that the treaty with the United States will speedily pass through the forms of perfect ratification."

THE DUKE OF EDINBURGH.—On the 30th December the Viceroy invested the Duke of Edinburgh with the rank of Knight Grand Commander of the Order of the Star of India. An encampment was formed and the ceremony was held in the Viceroy's Durbar tent. There was a procession of the members of the Order, wearing the complete insignia and bearing banners. The ceremony was brilliantly attended, and the display was magnificent. The Prince has been everywhere cordially received.

THE MORMONS.—The exclusion of the Mormons and all polygamists from the privileges of citizenship in the United States or Territories is proposed in a bill which has just been introduced into the House of Representatives by Mr. Cullom. General Shaffer has been appointed Governor of Utah Territory. He was chief of the Quartermaster's Department in the south-west, under General Butler, during the war, and is said to be an able, strong-minded, firm man, who knows how to make his authority respected.

CURTAILMENT OF SAINTS' DAYS, IN ITALY.—A decree, which has great importance when taken in connection with the sitting of the Council at Rome, and which proves the steadfast protest of the public mind against all ecclesiastical formulas, has just been published by the Chamber of Commerce at Florence. From the 1st of January, 1870, the four following days, hitherto considered as feasts, and consequently holy days, are to be kept as such no more:—The feast of the Circumcision; the feast of the Purification; the feast of St. Joseph; the feast of the Annunciation (Lady-Day).

THE ENGLISH ZOUAVES.—A dinner was given to the English Zouaves, sixty in number, on Sunday, at the Caffe Ruspoli, in the Corso. Many other distinguished persons also were present, as Monsignore Stonor, the Marquis of Bute, Lord Denbigh, Mr. Lane Fox, Mr. Menteith, and Mr. Wegg Prosser. Several speeches were delivered after dinner. The Marquis of Bute spoke well. Monsignore Stonor was applauded to the echo. "Two years ago," he said, "the temporal power of the Pope had been protected by the Zouaves. He hoped that now the spiritual power would be equally well protected." —*Ibid.*

AN ARMED "SHEPHERD."—One hears every day of military preparations; and if the Pope himself, at the ripe age of seventy-nine, and with all the armoury of Heaven under his disposal and management, might wish for some repose from the anxieties of earthly warfare, his friends will not allow him. The gunmakers of Liège have just presented him with some of their best manufactures, beautifully finished and ornamented—a cannon and eighty carbines for the Guarda Nobile. They are presented, as stated by an engraved inscription, "To the Prince of Shepherds," but they are rather ugly things to put in the hands of the feeders of sheep.—*Letter from Rome.*

THE UNITED STATES AND THE CUBAN INSURGENTS.—The refusal of the United States Government to recognise the belligerency of the insurgents in Cuba, and the liberation of the Spanish gunboats at New York, appear to have satisfied the revolutionary Junta that the cause was hopeless, and they have issued a manifesto, urging the insurgents to lay down their arms. In consequence of the manifesto, 1,500 rebels surrendered at Tumas; and it is stated that Cespedes, the insurgent leader, has left the island. The Junta at New York complain that the Government at Washington has betrayed them, and they publish a long correspondence to prove that the President undertook to recognise the belligerency of the insurgents, under a given contingency, but that, when the contingency arose, he shrank from the fulfilment of his promise.

HORRIBLE TRAGEDY.—A German newspaper reports the following shocking event as having taken place in a district of Prussian Poland. A girl, who had received a large sum of money, was entertained on her journey home by a village magistrate, who put her to sleep with his wife. During the night the notion of the money he had seen with his guest so tormented the mind of the host, that at last he resolved to possess himself of the gold by murder. He laid his plan carefully, he noted the position of the sleeping girl, who lay in bed beside his wife. He then betook himself to the garden, where he dug a grave, returned to the house with a sharp knife, and cut the throat of the woman who lay furthest from the wall. He carried out the corpse and buried it, but on his return, he found that the other sleeper had fled. His wife and his guest had changed places in the night; he had murdered the former, and the latter had taken the opportunity to escape while he was burying the body.

TORTURE.—It appears that the practice of torturing prisoners in order to make them confess, which has been abolished by most civilised nations, still exists in Switzerland. M. Borel, member of the Assembly of Lucerne, has proposed that information should be asked from the Federal Council as to the torturing of a prisoner in the Canton of Zug. The man in question was accused of theft, and acknowledged to the criminal court that he had appropriated the missing articles, but he refused to admit that he had stolen them, and insisted that he had accidentally found them. The court then ordered further inquiries to be made. "From the 26th of October to the 10th of November the prisoner was put on a bread-and-water diet; but he made no confession. . . . Thumbscrews were then applied to the prisoner, but still he made no confession. Six blows were next given him with a stick; he writhed and groaned, but declared

he could say nothing more than what he had said already, upon which six more blows were administered. 'If you kill me, Mr. Judge, I cannot say anything else.' The prisoner was then brought before the court, and once more earnestly questioned, but he adhered to his former statement. Upon this the prisoner was again placed on the ordinary prison diet."—*Pall Mall Gazette.*

THE ALABAMA CLAIMS.—The Washington correspondent of the *New York Times*, writing on the 19th ult., says:—"The public will learn with satisfaction that another important step has been taken in regard to the Alabama claims negotiations. It was recently announced in the *Times* that this Government had proposed the transfer of the negotiations to Washington, as a preliminary to the reopening of the question, and the London papers on Friday last, referring to this statement, announced that if Mr. Motley proposed this transfer it would be accepted. I am able to state that Mr. Motley not only proposed the transfer of the negotiations as a condition precedent to a reopening of the case, but, under the instructions of the Secretary of State, he further proposed that the question of the neutrality of the seas or international maritime law should also be included among the questions of future arbitration. The British Government has given its formal assent to both propositions. No period for the renewal of negotiations has been fixed. That will be left to future developments; but the basis is now so arranged that the submission of new propositions is merely a question of time. The public will not overlook the importance of the new point which is to be included for settlement hereafter, and which has been substantially ignored heretofore. Under it England will be obliged to concede that the arming of the Alabama upon the high seas was as much a violation of neutrality as though it had occurred in her own ports."

LETTER FROM A KING OF SIAM.—The *New York Independent* of December 18th publishes a literal copy of a letter written by "the elder of two youthful monarchs who at present occupy the throne of Siam," to an American lady who was formerly a missionary in that country. "The penmanship," the *Independent* states, "is almost as beautiful as copper-plate engraving." The King begins by acknowledging with many thanks the receipt of a congratulatory note from his fair correspondent, which, he tells her, "called up many refreshing memories of childhood." "Numerous changes," he adds, "have taken place, and you would barely recognise Bangkok, could you be transported here." Noticing briefly the reigns of his uncle and his father, and the accession of his cousin and himself, he proceeds:—"Treaties were made with nearly all the great Powers of the West. Europeans and Americans resorted thither for trade. An extended commerce has been the result. This city has greatly improved in its appearance, its buildings, roads, and canals. Beautiful square-rigged vessels and steamers are now owned by the Siamese Government and Siamese merchants. The industry, produce, and wealth of the country have correspondingly advanced. . . . Peace and prosperity exist throughout the length and breadth of the kingdom, and long may it continue, will doubtless be your, as it is my, earnest wish." His Majesty then requests her to accept, "as a keepsake from your once baby friend," a set of Siamese coins, and a silver cigar-box finished on the outside with gold; and he thus concludes:—"My honoured mother and other ladies of the palace wish to be remembered to you. Accept my best wishes for yourself, your husband, and your son, and believe me, yours truly, K. P. R. PAWAR SATHAN MONGOL, Second King of Siam."

INTERNAL REVENUE OF THE UNITED STATES.—The report of the American Commissioner of Inland Revenue has been presented to Congress, comparing the receipts for the past fiscal year with those of the previous year. The aggregate of the year is 160,000,000 dollars, showing an advance of more than twenty-seven millions, nearly all of which was gained during the last six months. The present administration naturally takes credit to itself for this, having been in office four months of the time. The chief items of increase are not, however, altogether satisfactory, no less than twenty-one millions of the gain being on distilled spirits and tobacco. But the profit to the revenue is not so much owing to increased consumption of these articles, as to the enforcement of the tax. In the absence of reliable data, the commissioner estimates the annual consumption of distilled spirits at 80,000,000 gallons, and he believes that when the present law is brought into complete execution, the annual revenue from this source will equal 60,000,000 dollars. The number of cigars returned for taxation in the year was 991,536,934. These pay a uniform tax of five dollars per 1,000. The stamp laws are next discussed. The commissioner believes that this tax ought to yield a much larger amount than it does, as the British Government draws a far greater revenue from the same source. The stamp laws in the United States are often evaded by the fraudulent use of stamps, which have been washed and the cancelling marks obliterated. The officials are puzzled how to defeat this fraud. They propose to send an agent to Europe to examine the stamp system of older Governments. The income-tax for 1869 will exceed twenty-six millions, and the commissioner expects that the internal revenue, when fairly collected, ought to yield not less than 173,000,000 dollars. At least 90 per cent of the entire receipts are collected from a few objects and sources which may all be classed as luxuries.

A CHINESE FUNERAL.—A Chinese merchant named Ah Poy, having died at San Francisco on the 1st of this month, and the rooms of his house being found too small to permit of the funeral sacrificial rites

being properly performed, leave was obtained from the authorities of the city to celebrate them on the side walk of the street. The ceremonies thus solemnised were not a little curious. At an early hour in the morning a man, dressed in priestly robes, came out of the house, holding in one hand a large ox-horn, which he blew shrill and sharp, turning successively to each quarter of the heavens. He was followed by men ringing bells as loud as they could, and after these came the mourners, about half-a-dozen in number, there being only one man among them. They were dressed in white, with white cowls on their heads, and the women's hair was dishevelled. The coffin was then brought out and placed on the side-walk, draped with red, white, and green cloths, and the mourners filed round it several times, weeping, wailing, and throwing up their hands. After that they bowed themselves with their faces to the ground, in which position they remained for several hours. On the side-walk, below the coffin, were ranged three or four wide tables, on which were deposited the sacrificial offerings. There were five hogs roasted whole, with tips of tinsel on their ears and round their snouts; three sheep, skinned and laid on large pans; chickens with many coloured candies melted and run over them in imitation of robes. Their claws were made to grasp spears, darts, and exorcising wands, and several of them, though roasted quite brown, had the feathers on the wings and the crests on their heads unsinged. There were also several large crabs, ornamented like all the rest of the offerings with tinsel and paper; pyramids of fruit and cakes; imitations in bread of poultry and animals; piles of josh-sticks, and several tapers; strips of red, white, and yellow paper, bearing mysterious characters; doll-like images at several points; and everywhere "tinsel, paper, smoke fumes, and intolerable stench." At noon a white-haired old woman came out of the house bearing a huge load of tinselled paper, which she threw on the pavement, and, taking a lighted josh-stick, set the mass on fire. Three other women brought out some curious-looking images and cast them into the flames, after which the funeral procession set out.—*Pall Mall Gazette*.

AN INTERVIEW WITH THE EGYPTIAN VICEROY.—The *Daily Telegraph* is publishing letters from a "Special Correspondent" in Egypt, in the course of which we meet with his account of an interview with the Khediveh. The ceremonial observed at the Palace was very simple. After some delay the introduction took place. The Khediveh was seated on a divan in a long room bare of furniture:—"The month being Ramadan, his Highness, contrary to his usual custom, was not smoking. He requested us to be seated, and then conversed with me in French for about half-an-hour on the state of Egypt and her relations with Turkey. . . . I quitted his Highness with the conviction that I had been talking with a man of singular vigour of mind and clearness of expression. Ismail Pasha is very short in stature, and his lack of inches is the more apparent from the vast breadth of his chest and shoulders. There is nothing about him of the oval face, the almond-shaped eyes, the sharp, clear-cut features which seem to me the characteristics of the Arab race. Indeed, the only noteworthy features about his plain, shrewd face are the size of his brown, bushy, stubby beard, his deep-sunk eyes, underlined with wrinkles, and his broad, massive forehead. A certain air of self-possession and dignity is so common to all Orientals that you can hardly lay much stress on its possession by the Khediveh. What I should notice rather was that, together with this peculiarly Oriental quality, he has an animation and liveliness of manner which I, for my part, have never yet met with in any native-born Turk. It would, of course, be absurd for me, on the strength of one interview, to lay down any positive opinion as to the character of the Khediveh. That he has the outward bearing of a high-bred, courteous, and intelligent gentleman, is a fact for which I can vouch. I have heard him abused and praised by equally well-informed persons for utterly inconsistent and incompatible qualities. The only plausible explanation I have heard of these contradictory estimates was given me by an informant who had known the Viceroy from a child. He assured me that he had never known an instance of a man whose character had developed and strengthened so late in life as that of Ismail Pasha. Like all heir-appants to Oriental thrones, he was compelled to withdraw himself from all active participation in public life during the reign of his predecessor; and on his accession to the Khedivate, at a mature age, he seemed to be irresolute, inconsequent, and ready to sacrifice his purpose to the gratification of his vanity or his pleasures. But as years went by, the master instinct, if I may employ the term, of Mehemet Ali made itself manifest in Ismail, as it had done in all the descendants of the founder of Egyptian independence; and the Khediveh, like his forefathers, has grown clear of head and stern of will, knowing his own purpose, and determined to carry out that purpose to the end." The correspondent proceeds to discuss the questions affecting the political future of the country. "There is still much to be done in Egypt, but the foundations of a real civilisation are already firmly established."

THE IRISH LAND QUESTION.

The *Liverpool Courier* claims to have a good authority for stating that the Irish Land Bill has been, or is being prepared, by Mr. Campbell, a gentleman formerly engaged in settling the Talookdar and ryot dispute in Oude, and having large experience of such controversies in other parts of India. The most remarkable feature in the draft bill is the

establishment of a board of land commissioners, with full powers to arrange, without appeal, all disputes between landlord and tenant. As a long time must elapse before such a commission shall have completed its labours, in the meantime Ulster tenant-right will be legalised wherever it prevails, and clauses enforcing compensation to tenants for permanent and admitted improvements will be incorporated in the measure.

The special commissioner of the *Times* writes:—"On a fair review of the facts we may say that the material progress of Ireland has been great in the last twenty-five years; that it has been inconsiderable since 1860, and that it has been most apparent where the small-farm system—taking the term in a reasonable sense—has continued the ordinary mode of agriculture. Turning now from the visible results to the organisation of the land system of Ireland, we find a state of things which, viewed critically, and without regard to mitigating influences, would seem incompatible with any kind of improvement, and which, after making every allowance, must be pronounced injurious to the national welfare and pregnant with social disorder and mischief. A Parliamentary return of 1866 shows that the occupiers of the soil in Ireland are about 609,000, the farming area of the island, including the demesnes of country gentlemen and wastes, being rather more than 20,000,000 acres. We may divide these occupiers into two great classes, which, though blending with each other, should be viewed apart; and though it is only possible to guess at their respective numbers, I believe my estimate is not far from correct. There are nearly thirty-six thousand occupiers, comprising owners cultivating their own lands, with holdings of fifty pounds yearly value and upwards; and these, who, allowing an average of 150 acres to each holding, would engross rather more than one-fourth of the land of the country, fall properly into the first-class, and may fairly be described as capitalist farmers. The lands in the possession of this class are to be found scattered in every county, but they are most numerous in the neighbourhood of Dublin, of some of the flourishing towns of the North, and in the pastures of Meath, Westmeath, and Limerick, these districts being most favourable either to large farm husbandry or to extensive grazing. In the case of these capitalist farmers, either the landlords, as a general rule, have made the permanent improvements on the land according to the English and Scottish fashion; or, as usually has happened, the quality of the land is such as requires no such additions; and many, possibly a majority of the class, hold under lease, by definite contract. Farms, too, in this category are comparatively unaffected by the tenant-right either of the North or the South, and they are, in truth, too large to attract the competition that would subject them wholly to the custom of Ulster, or would make them readily saleable elsewhere. Speaking generally, therefore, tenants of this kind may be said to hold under what may be called the English system of occupation; their station in life has given them the means of making an independent bargain; they carry on farming as a business, and they have little or no title to those equities in the soil which create for so many Irish tenants an indefinite concurrent interest in it. Excluding this class—not one-sixteenth, it should be remembered, of the whole—the remaining occupiers are about 573,000 in number, and this immense body, which probably holds nearly three-fourths of the lands of the island, forms the second class to which I have referred, and may be designated as peasant farmers. As might have been expected, this mass includes all degrees of rank and social condition, from the flourishing yeoman of Wexford or Down to the poor one-acre cottier of the West; it runs into the first-class and unites it to the humblest tiller of the soil; it is separated by many shades of difference, yet, setting accidental distinctions aside, the numerous sections into which it is split have generally marked characteristics in common, which associate them in a real identity. In the case of tenancies of this class—rejecting, of course, very great exceptions where a contrary practice has prevailed—the tenants, and not their lords, have made the permanent improvements upon the soil, and, in truth, have given, in thousands of instances, its present productive character to the land; the mode of tenure, as a general rule, is not by lease, but at will, determinable by a six months' notice to quit; the holdings where tenant-right exists are completely within the sphere of its influence, and the occupier, though his legal title is usually precarious, has in numberless cases an equity in the soil, which morally gives him an interest in it, more or less co-ordinate with the rights of the owner. One-fourth, perhaps, of the tenantry of this class may be in a position to deal with their superiors at arm's length; but three-fourths, at least, are a mere peasantry, disabled from the very nature of their case from making a perfectly free contract, and bound to the soil as the source of existence; and the whole class may be said broadly to hold by the Irish system of occupation. It is deplorable to observe how unequal our law is in dealing with these two classes of tenants. It is a reasonable rule of right for the first; for its principle that whatever is added to land becomes the property of its owner seldom works wrong in cases in which the landlord makes the chief permanent improvements; and its rigid doctrine that grant or contract can alone create an interest in the fee is not often injurious to a tenant who holds either by lease or by a distinct bargain. But it is iniquitous in the highest degree in the case of tenants by precarious tenures who have permanently added to the value of their farms, and who, in this way, or through tenant-right, have acquired

an equity in the soil; for, as to these, it repudiates their moral rights, and it exposes them to be summarily destroyed. Instead of declaring, as it ought to do, that such claims create an interest in the freehold in the nature of a lien or an estate, it rejects them altogether from its sphere, and it actually gives the owner of land facilities to extinguish them for his own benefit, to which he is ever tempted to have recourse, as the process adds to his own property. As the law now stands, an Irish landlord has not only the power of appropriating to himself, by the raising of rent or by eviction, what belongs rightfully to his tenants-at-will—the ordinary tenure, it must be borne in mind, of the great body of the peasant farmers,—but he has an apparent interest to do so, for the act of spoliation, in most instances, would have the effect of increasing his rental, or of relieving his estate from a burden. Such a state of law, in truth, considered in the abstract, is in its application to this immense class of cases, a mere inversion of justice; and were it generally enforced, and pushed to its limits, it may be confidently said that it would check all progress, would utterly blight agricultural industry, and would throw society into confusion. Its operation has been happily restrained by usage, humanity, good sense, and forbearance, apart from means of another kind; and, though its practical mischiefs are real and serious, they fall far short of what they are in theory. In a considerable part of one province in Ireland a custom, still of extraordinary force, protects the equitable rights of the ordinary tenant, secures him usually in his possession of the soil, and in the fruits of his labour deposited in it, and to a great extent overrides the law and nullifies its oppressive injustice. This custom practically has the effect of vindicating, in an overwhelming majority of instances, the interest of the farmer of the north in his land, though his legal tenure be merely at will; and, whatever may be its defects, it is found accompanied by comparative prosperity and order. In the rest of Ireland no check so powerful exists to mitigate the wrongfulness of the law, and to uphold the moral rights of the peasant farmer; and, consequently, his interests are much less protected, his equities in the soil, in themselves less, are under a much less weighty sanction, and society is more backward and disturbed. Even in this part of the country, however, the law—at least of late years—is not often brought to bear on the tenant harshly; and, setting aside a well-known check on which I shall say a word afterwards, it is tempered by the conscientiousness, the deference to opinion, the kindly feelings, the habitual acquiescence of those who may profit by its abuse. As a matter of fact, the equitable interest of the tenant of the south in his holding is not often unfairly invaded; and the great body of the landlords of the south are a great deal better than the law of the land.

STATE OF IRELAND.

At the nomination of candidates for the representation of Longford, which took place on Friday, Captain Greville-Nugent, a son of Lord Greville, and Mr. John Martin, the repealer, who some years ago was convicted of sedition, and is now in America, were proposed. The show of hands was in favour of the former. The mobs which paraded the town were not dispersed until the Riot Act had been read. Seven hundred of the police were present, together with three troops of the 14th Hussars, and three companies of the 16th Regiment. A number of the members of the Amnesty Committee, accompanied by a band, came down from Dublin, and when passing through the principal street they were attacked by a mob. The Rev. Mr. Reynolds, a Roman Catholic clergyman, in seconding Mr. Greville-Nugent, said:—

The priests had been threatened with mob violence—they had been invaded by foreign raiders—they were told that the words which they addressed to their congregations in chapel would be taken down, and now they came there with rowdy rioters to carry on the same business. They had combined against them all that was bankrupt in fortune and battered in reputation. Notwithstanding all their meetings, they had not the name of a respectable voter to put forward. (Cheers.) The priests and the people were hounded down by lies, and calumnies of every description were hurled against them. It was declared that only a small clique had taken up Mr. Greville-Nugent. ("No, no," and confusion.) It was again declared that the people were not with the priests. That was a gross calumny. They had the raiders from Cavan, they had the raiders from Westmeath, they had the raiders from Roscommon, and to-day they were branded by rowdies from Dublin. (Great uproar.) Who, he asked, were those men? for, as it had come to the last, he must speak out. They were professional patriots, who lived by the trade. (Laughter.)

Mr. A. M. Sullivan, editor of the *Nation*, was chief speaker on the other side.

Father Reynolds (he said) in that court, he believed, had publicly defamed him, as a man who merely wanted to sell his newspaper, and who would sell his country if he got anything by it. But he retracted in his calmer moments that which he knew to be unfounded against the character of an honest man. Why, were the supporters of John Martin reviled and defamed by the president of St. Mell's College—the instructor of the Catholic youth in the paths of charity and of religion? Was Father Luke Barton, a parish priest on the very confines of the county, one of the most exemplary priests in the diocese of Meath, one of those disreputable individuals, bankrupt in character, defamed as infidels, Garibaldians, Fenians, Orangemen? Oh, gracious Heaven! look down on the solemn oaths of Irishmen—priests, bishops, and laymen—swearing before their Creator that the pursuit of that—the freedom of their country—they would never relinquish. Was it to be said

to-day that it was a crime in John Martin not only to be superior to his opponent upon other questions, but that the great difference between the men was that John Martin was the advocate of the cause for which O'Connell died, and the other the representative of Saxon subjugation?

The polling took place on Monday. As was expected, Mr. Greville-Nugent was returned by a large majority. The Conservatives voted for Martin. There was a serious riot at Granard, though only one man was dangerously wounded. The rival mobs attacked each other violently, and proceeded to a field to fight it out. The officer in command of the 40th Regiment declined to order his men to fire until called on the third time to do so by the resident magistrate. Only ten or twelve fired, evidently taking care not to hit any of the mob.

The numbers actually recorded were, 1,491 votes for Captain Greville-Nugent, and 432 for Mr. John Martin. Thus, 1,923 electors out of a total of 2,815 recorded their votes, or 439 fewer than the number who polled eight years ago.

Mr. Edmund Dease was elected for Queen's County yesterday without opposition.

Mr. John Madden, of Hilton Park, Clones, a fiery Orangeman, has been deprived of the commission of the peace and the deputy-lieutenancy of his county. The circumstances under which it has been received are peculiar and form the subject of an interesting correspondence. The substantial facts are these:—Mr. Madden's name having been returned first in the group recommended by the judges for the office of High Sheriff for the county of Leitrim, the Chief Secretary despatched a circular in the usual form announcing his appointment. It was a conciliatory and generous act on the part of the Irish Executive, having regard to the hostile attitude which Mr. Madden has assumed, and the inflammatory language he has publicly used, on more than one occasion. In the exercise of their discretion the authorities at Dublin Castle would have been quite justified in passing him over, and substituting another gentleman who would appreciate the intended honour. Mr. Madden did not receive the official communication in the liberal spirit in which it was made, but in reply wrote in a petulant and vindictive tone, refusing to act, and reproaching the Government in what has been characterised as language of studied insult. This naturally excited indignation, and it was felt that no Government which expects to maintain its authority could allow such conduct to pass without the severest censure. It was accordingly referred to the Lord Chancellor to consider whether a gentleman who entertained such opinions and so expressed himself was fit to be retained in the commission of the peace. The result was a communication informing Mr. Madden that not only had his appointment to the shrievalty been cancelled, but that his name should no longer appear on the roll of magistrates and deputy-lieutenants. His rejoinder to this was a statement repeating his charges, and declaring that it is "a matter of indifference to him what course the Lord Lieutenant and Lord Chancellor may adopt, and that, in fact, he has performed no magisterial duties under the present Government." He evidently did not expect to be visited with any punishment more severe than the infliction of the usual fine of 500/- for refusing to act as sheriff. The stern lesson which has been administered may possibly be of use in curbing the vindictive spirit which he has expressed with unusual temerity.

Another attack upon the constabulary is reported from the South of Ireland. Two policemen, named Doyle and M'Conaby, were standing in a butcher's shop in Askeaton, County Limerick, when they were fired at from the street. Doyle was mortally wounded, but M'Conaby was less seriously hurt. No arrests have yet been made.

Two attempts at assassination are reported from the county of Mayo. A shopkeeper named Walsh, residing in Shrue, ten miles from Tuam, was shot last Saturday night on going home from the market. It is supposed he was mistaken for another person; he has since died. Mr. Crotty, a farmer, was shot on Saturday night near Ballincove, county Mayo, while returning on a car from the fair at Westport, and near his own house. Some of his hair was shot off the crown of his head, and the crown of his hat blown away. The assassin, who was inside a hedge, walked coolly away. Another man is reported to have been shot near Crossmolina, in the same county.

The *Clare Journal* says:—"We have it upon authority that within the last few days threatening notices have been received by some of the best landlords (so reputed) in a certain district of the county not many miles from Ennis."

The Orangemen of the county Antrim continue to express dissatisfaction with the Grand Orange Lodge of Ireland for expelling Mr. Dalway, M.P. for Carrickfergus, for supporting Sir Shafts Adair at the late county Antrim election. Eleven lodges met at Larne on Saturday, and unanimously passed a resolution expressing sympathy with and confidence in Mr. Dalway. Arrangements are being made for a general demonstration in his favour.

THE EDUCATION QUESTION.

On Saturday a delegate meeting of the various industries represented by the Leeds Trade Council was held in the Mechanics' Institute, Leeds, for the purpose of discussing the rival education schemes of the Union and the League. Mr. E. C. Denton, a decided adherent of the League, was in the chair. Mr. David Hurin (engineer) said the chief obstacle to education was the great war going on between the different

sects of religion—sects which could not throw aside their prejudices. He called upon the working men to take their part in directing the national education movement by assisting the Government to establish a compulsory system of education. Mr. Thomas Brook (brushmaker) argued that it was possible to have a religious, but, at the same time, an unsectarian system of education. Mr. G. Miller (clothes-dresser) was afraid that a system called and actually being compulsory would lose its influence, because Englishmen did not like compulsion. He advocated the Bible as the only sure standard for education, and he was glad to find that the League did not propose to give up altogether the sacred volume. Mr. Allen Barracough (cabinet-maker) said he had all his life been a secularist, Republican, and a Radical, and he denounced the clergy and ministers of religion very strongly, saying that they had always endeavoured to keep the people in the dark. The only objection he had to the League was that they had taken ministers of religion into their ranks, he was sure that they meant to deceive; for, wherever there was theology, tyranny and ignorance always existed. Mr. Pickles (engineer) said he represented a number of men who were opposed to the League because it would introduce police supervision, and that would be no better than a spy system. After reading the speech made by Mr. Baines, M.P., at the Union Conference in Leeds, he could come to no other conclusion than that the scheme of the Union was the best. For his own part, he thought they were overrating the education question, because it was well known that the most scholastic and enlightened nations had been the most sunk in profligacy and debauchery, and they were told that the students at Harrow, for instance, had to pay fees for cock-fighting and fisticuffs. There must be moral culture, but he and his friends, in their view of the prospects of education, had the utmost confidence in the Right Hon. W. E. Forster, M.P., and the Government. Mr. Listman (clothes-dresser) supported the League, and showed that the denominational system, after having had fair play, had decidedly failed. Mr. J. Dixon (miner) said he loved denominationalism, but he approved the League, because it would go lower down into the dregs of society. The miners' children went to Sunday-schools, because their parents were Bible-loving people, but it was only by compulsion that they could be got to attend the day-schools. But no compulsory system would answer unless religion was found as a personal sentiment operating in the mind of the teacher. Mr. J. Roberts (mechanic) showed that in Prussia and elsewhere, where education was compulsory, there was no repugnance to compulsion; and in England that pressure would only be applied to those parents who would not do their duty without it. The discussion was continued in an enlightened and temperate spirit for two or three hours, and at its close, on the motion of Mr. Shortland (mason), it was resolved:—"That in the opinion of this conference any system of national education should be free, unsectarian, and compulsory; and the delegates present pledge themselves to support any measure embodying the above three principles." The meeting passed a vote of thanks to the chairman.

The subscription list of the National Education League has received another addition of 1,000/-, Mr. J. H. Nettlefold, Birmingham, having become a subscriber for that amount. There are now seventeen subscribers of 1,000/- each, and twelve of 500/- each.

We learn by telegraph that, in reply to a deputation from the Edinburgh Town Council, on Monday, the Lord Advocate did not give any strong hope that an Education Bill for Scotland would be introduced next session. He did not see his way to an application of the compulsory system, and he suggested that it might be better to try a bill for the towns only at first.

The Welsh educational conference will meet on the 25th and 26th inst., at Aberystwith. Corporations are invited to send two delegates, churches and congregations one. Mayors, ministers of religion, and everybody interested in education, are invited to attend. The first day will be devoted to the discussion of education generally. In the morning papers will be read:—1. "The ground on which Nonconformists can accept a general system of national education." 2. "The system of national education which will fairly meet the requirements of the Principality." 3. "How best may a national system of education be made to embrace the young of all classes in the community." 4. "May compulsory power be granted to the State? and may children be compelled under any circumstances to attend denominational schools?" 5. "A national system of education being adopted, how best to provide adequately for the religious education of the young." 6. "How to deal with State-aided schools, equitable to the State and to the managers of the schools." 7. "The principles and objects of the National Education League," to be explained by a deputation of the executive of the League. In the evening these papers will be discussed. On the 26th, the position and prospects of the "University College for Wales" will be discussed; a statement of its position will be made, and plans will be submitted for completing the fund, for making application for a Government grant, for a good and popular constitution of the college, and the expediency of adopting measures for opening the college in October, 1870.

Mr. Hepworth Dixon is about to bring out a new paper called *Light*.

Court, Official, and Personal News.

On New Year's Eve the Queen gave presents to all the servants of the household at Osborne, for whom Christmas trees had been prepared in the steward's room and servants' hall. Her Majesty, accompanied by Prince and Princess Christian, Princess Louise, Prince Leopold, and Princess Beatrice, proceeded to the rooms at six o'clock, where the servants were assembled, and personally distributed the gifts, assisted by the Princes and Princesses.

On Saturday the Prince and Princess of Wales left Holkham, and proceeded to Gunton Hall, the seat of Lord Suffield, which has been placed at their disposal temporarily by the noble owner. Their Royal Highnesses, with their family, are expected to remain at Gunton Hall for a fortnight or three weeks, until the alterations at Sandringham are completed.

Mr. Disraeli is suffering from a severe attack of gout.

Lord Foley, one of the Liberal whips in the House of Lords, recently died, and it is now announced that the Earl of Bessborough, the other whip, has now resigned on account of failing health. The *Pall Mall Gazette* hears that the Earl of Cork and the Duke of St. Albans are to be the new whips.

After a career of ninety years the *Morning Herald* ceased to exist with the year 1869.

Lord de Grey has selected Sir F. Sandford, Assistant Under-Secretary of State in the Colonial Office, to succeed Mr. Linen as Secretary to the Committee of Council on Education.

In consequence of over-fatigue during the last winter circuit, Mr. Justice Lush has been ordered by his medical advisers to abstain from work for a short time.

Sir David Baxter, Bart., of Kilmarnon, has given 3,000/- towards the erection and endowment of an institution for the education of young ladies at Cupar-Fife.

A serious and very singular accident occurred to Lord Portman on Thursday. He was out hunting when the horse he was riding made a sudden spring, hitting his lordship with its head, and throwing him violently on the pommel of the saddle. For a time his lordship's life was despaired of, but a successful operation was performed, and he rallied.

The Queen's New Year's gifts of beef and coals to the poor of Windsor were distributed on Saturday morning.

The Prince and Princess attended Divine service on Christmas Day at All Saints', Margaret-street.

The *Sheffield Independent* states that the Government Education Bill is "understood" to be in a forward state of preparation, and will be introduced early in the session. The measure, our contemporary hints, is a moderate one.

The *Record* deeply grieves to learn that during the last week the Archbishop of Canterbury had a slight relapse, in consequence of a premature attention to business, involving his Grace's signature to several documents.

The *Globe* (Conservative) speaks of the Earl of Derby as though he were actually the head of the party in the House of Lords.

The death is announced of Mr. William Essex, enamel painter in ordinary to her Majesty and the late Prince Consort. The deceased was eighty-five years of age.

Mr. Edward Purdon was installed as Lord Mayor in the city of Dublin on Saturday.

Mr. Gladstone, in replying to a letter from the Peace Society, gives an assurance that their views in favour of peaceful relations and arrangements will at all times command the respectful consideration of her Majesty's Ministers.

Postscript.

Wednesday, January 5th, 1869.

MR. PEABODY'S REMAINS.—The following telegram has been received at the Admiralty:—"The Monarch, with the remains of Mr. Peabody, arrived at Madeira on the 30th December."

THE EARTHQUAKE AT ST. MAURA.—The following telegram has been received at the Admiralty:—"The Bellerophon arrived on Sunday at Santa Maura with provisions for the inhabitants, much required in consequence of the total destruction of the town by an earthquake."

THE BYRON SCANDAL.—A New York telegram by French Atlantic Cable announces that Mrs. Stowe's book upon Lord Byron has appeared, and that the press almost unanimously condemn it in severe terms. The opinion, however, of only one journal of importance (*The New York Times*) is given in support of this statement.

MARK-LANE.—THIS DAY.

There has been a continuance of depression in the grain trade, and the present open weather threatens to further injuriously affect the interests of holders. The supply of English wheat on offer has been moderate. The attendance of millers has been limited, and a disinclination to extend business beyond actual requirements has been noticed. In both red and white produce sales have progressed slowly, at about Monday's quotations. There has been a good show of foreign wheat on the stands. The trade has been quite of a hand-to-mouth character, at late prices. Moderate supplies of barley have been on offer. The trade has been quiet, on former terms. With a good supply, oats have been in moderate request, at last week's prices. Beans have sold slowly, on former terms. Peas have been dull, and the quotations have had a drooping tendency.

AMERSHAM HALL SCHOOL,
CAVERSHAM, OXON., near READING.

Head Master ..	Mr. WEST.
Vice Master ..	Mr. ALFRED S. WEST, M.A. (Gold Medallist), Lon- don, B.A. (Senior Moralist), Cambridge, late of Uni- versity Coll., London, and of Trinity Coll., Camb.
First Mathematical Master and Lecturer on Chemistry ..	Mr. W. S. DENDY, M.A., London.
Second Classical and Mathe- matical Master ..	Mr. J. SHEARER, M.A., Aberdeen.
English Master ..	Mr. A. H. YOUNG, M.A., Aberdeen.
French Master ..	Monsieur DEZE, B.A., Paris.
German Master ..	WILLIAM KORNER, Ph.D., Halle and Berlin.

NON-RESIDENT.

Music and Singing Master ..	Mr. W. H. BIRCH, Organist of Christ Church, Reading.
Drawing Master ..	Mr. C. R. HAVELL, Govern- ment School of Art, Reading.
Lecturer on Botany ..	Mr. A. W. BENNETT, M.A., B.Sc., London, F.L.S., Lec- turer on Botany to the Westminster Hospital.

The Course of Instruction is such as to prepare Pupils either for the learned Professions or for Business. Candidates were first sent up from this School to matriculate at the University of London in 1849; since that date 85 have passed, of whom 36 took Honours. Since January, 1865, Prizes of Books of the value of £5 have been obtained four times by Amersham Hall Boys at these examinations; the Gilchrist Scholarship of £50, tenable for three years, has been gained three times; the First Exhibition of £50, for two years, once; and the Andrews Entrance Exhibition in Mathematics of £50, for three years at University College, London, once.

The School Session is divided into Three Terms of Thirteen weeks each. The NEXT TERM will COMMENCE on WEDNESDAY, January 19th.

The Payment, made in advance, for the Board and Tuition of a Pupil—

Above 12 years of age, is £22 per Term.

Under 12 " " 18 "

Particulars may be obtained on application to the Head Master.

NEW COLLEGE, LONDON.—The CLASSES MEET again after the Christmas recess on TUESDAY, January 4, 1870. The fees, and in most of the classes the subjects, are so arranged that lay students can conveniently enter at this period of the session.

Early in January, Dr. LANKESTER, F.R.S., will begin a course of Lectures on Chemistry, and another on Physiology, with special reference to the Matriculation and B.A. Examinations in the University of London.

The Sessional Syllabus and all other necessary information may be obtained on application to the Secretary, at the College, Finchley New-road, N.W.

W. FARRER, LL.B., Secretary.

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NOTICES TO CORRESPONDENTS.

"J. M. H."—His verses are hardly good enough for publication.

"W. Morgan."—Declined.

The Nonconformist.

WEDNESDAY, JANUARY 5, 1870.

SUMMARY.

DELUGES of rain ushered in the New Year throughout Europe, which, though not very serious in England, have spoilt the festive traffic customary at this season in the streets of Paris, and quite put out the multitudes of bishops at Rome. The Emperor, though lately regarded as "a Second Providence," allows matters to take their course in his capital; but Pius IX. orders prayers for fine weather in the Eternal City, which do not seem to have been answered. A very mild temperature has followed the short Christmas frost, and neither the Old World nor the New furnishes sufficient events or incidents to fill our broadsheets, which are falling back on the usual padding.

The New-Year responses of European Sovereigns to the felicitations of ambassadors and officials, partake of the same negative characteristics. Though Napoleon III. made a series of little speeches on the occasion, they are destitute of significance. Pacific sentiments are a matter of course, and the importance of the Emperor's remarks on constitutional reform is

quite superseded by the formation, after many hitches and much negotiation, of a responsible Cabinet under M. Emile Ollivier, in which the leaders of the Right Centre and the Left Centre are included. The French Ministry is so framed as to command a majority in the Chamber. Though several of its members, such as M. Buffet and M. Daru, have been personally obnoxious to the Emperor, he has creditably waived his personal feelings for the sake of the country, and even the Empress, who is supposed to dislike the new constitutional régime, has given the several members of the Government a cordial welcome.

General Prim, after entertaining the whole of the Spanish Ministry at a great shooting excursion in the mountains of Toledo with regal magnificence and extravagance, has returned to Madrid to find a telegram from Florence announcing the unanimous opposition of the new Italian Cabinet to the acceptance of the Spanish Crown by the young Duke of Genoa. His Government have resigned, and have left the responsibility of the next step in the hands of the Regent Serrano. It might appear that a Republican form of government must be accepted as a last resource, but the leading statesmen of Spain still cling to a monarchy, and there is reason to fear that their irreconcileable differences will be fought out in the field rather than the Cortes, or terminated by a *coup d'état* in the interests of General Prim.

The Irish news of the week is of the usual chequered character. Mr. John Martin, the repeal candidate for Longford County, has been rejected by three to one, and the Nationalists have not even ventured to contest the return of Mr. Dease for Queen's County. The Government have given further proof of their resolve to deal out even-handed justice by depriving of the commission of the peace and of the deputy-lieutenancy of his county Mr. John Madden, an Orange landowner, who has gone out of his way to speak of the Government in language "of studied insult," and declined to obey the orders of the Lord-Lieutenant. Four fresh attempts at assassination are recorded. Two policemen were shot at in the open street of Askeaton, Limerick, one of whom was mortally wounded. The outrage is ascribed to a vindictive feeling on the part of the Fenians, in consequence of the suppression by the police of the demonstrations of rejoicing for the return of O'Donovan Rossa. A shopkeeper near Tuam, in Mayo, has been assassinated on his return from market in mistake for another person; and in the same county a farmer has been shot at from behind a hedge. In none of these cases have any arrests been made. This is very ominous of the demoralised feelings of the peasantry, or rather of the effectual teachings of the incendiary Fenian prints.

The transformation of the evening *Pall Mall Gazette* into a twopenny morning paper has taken place at an unlucky period. The conspicuous death of news just now makes people miss the compact evening edition of that journal, which so entirely met a public want, and turn away from the mass of letterpress which is contained in the morning broad-sheet. By-and-bye perhaps the experiment, which has not yet been fairly tried, will have a better chance of success. It remains to be seen whether there is any real reaction against penny newspapers. Though suited to the mass of readers, they are hardly fitted to meet the wants either of the intellectual and refined, or of that equally small class of the community which is zealous in support of advanced opinions in Church and State. The penny *Standard* has at length superseded the venerable *Morning Herald*, and the Conservatives have now only one daily organ at their command.

THE LONGFORD ELECTION.

We have selected this topic for comment this week, not on account of its immediate importance, but of its suggestiveness. We cannot profess to feel any great interest in the issue of an electoral contest in which the forces measured against each other must needs be destructive of order on the one side, or of freedom on the other. It is true, we prefer the blindest despotism to anarchy, and are therefore disposed to favour even priestly pretensions when they are brought into direct antagonism with the wild dreams of a popular conspiracy. But the success of the one over the other gives us so little pleasure, and is followed by so many and such deep regrets, that we can hardly profess to care much about the actual results; and we can only say respecting the Longford election, that it has not run to the very worst conclusion of which it was capable. For instance, it has not done as the County of Tipperary did; it has not suc-

ceeded in the attempt made to send to Parliament another Member who has rendered himself obnoxious to the laws of this country. The county has declined, on behalf of the majority of the electors, to hurl defiance at a Liberal Government, and to trample under foot the kindly sympathies of the British people. It has returned Captain Greville-Nugent by a considerable majority over Mr. John Martin, *quondam* Editor of the *Irish Felon*, and in 1848 a political convict. Under the circumstances, the issue of the contest does not throw a very cheering light upon the political state of the Sister Isle. The struggle was between what is called the "National party," and the Roman Catholic priesthood—between anarchy on the one hand, and something very near akin to Papal absolutism on the other. We record the return of Captain Greville-Nugent with a satisfaction that is comparative, rather than substantial; for the power he represents is well-nigh as objectionable to us as that over which he has signal triumphed.

We earnestly trust that the time has at length arrived when Liberal principles may be upheld in Ireland, without any unworthy concessions to illiberal classes. We have not a single word of reproach to utter against the Roman Catholic priesthood of Ireland. They constitute, perhaps, the most devoted, the most self-sacrificing, the most religiously faithful, peasant priesthood that can be found in any part of the world. Still, it cannot be lost sight of by those who, like ourselves, repudiate anything in the shape of ecclesiastical despotism, that the Priesthood of Ireland are committed, body and soul, to the purposes of the Roman See, and that the Roman See, at this moment, is placing itself in ostentatious antagonism to all the principles upon which political institutions have of late years been founded, and to the primary elements which constitute the basis of modern society. As individual men, we admire and respect the Irish Roman Catholic Priesthood, beyond all power of adequate expression; but we also feel the most decided, and even violent, repugnance to the policy which, as a corporate body, they are bound to carry into effect. No nation the destinies of which may be fairly said to be in their hands, can be congratulated upon its position, or its prospects. Without ascribing to them any character incompatible with the highest personal honour, it must be permitted to all such as hold our views, to protest against any further recognition of sacerdotal influence as an essential ingredient of political power, and especially of the ascendancy of Liberal opinion, than is rendered inevitable by the absolute necessities of the case. One of the strongest motives which impelled us to demand religious equality for the Irish Roman Catholics last Session, and which, we rejoice to say, helped forward the abolition of the Irish Protestant Church, as an Establishment, was, that, having placed all religious bodies in the same relation to the law of the land, no obligation would rest upon the British Government, or upon the Liberal majority of the British people, to conduct the policy of the United Kingdom upon a framework intended or calculated to exalt the priests at the expense of the interests of the people.

We have no idea of depressing the position of the Roman Catholic priesthood in Ireland by direct legislative arrangement; but then, on the other hand, we are most anxious to prevent the conferring upon the sacerdotal order of any artificial strength, by laws to be enacted by the Imperial Parliament. We do not believe that it would be a profitable thing for the priests or for the people, that the authority and influence of the former over the latter, should grow out of any legal interference with their relations to one another. It is to be feared there is a tendency in the Irish Government, as now constituted, to regard that course of policy which would be most pleasing to episcopal and clerical persons, as most conducive to the real interests of the flocks over whom they exercise ecclesiastical sway. We should be sorry to protest against this mistake in terms that would savour of unreasonable vehemence, but we cannot but regard it as a very serious mistake. At any rate, the legislation of the reformed House of Commons ought to contemplate the elevation of the Roman Catholic people of Ireland, and indeed of the whole Empire, above that position which puts them at the mercy of any single class whatever, secular or sacred, and hence, our inability to take a lively interest in the success of electoral conflicts, such as that at Longford, in which the results have avowedly been brought about by the combination and the earnest effort of the priestly order.

Mr. Gladstone, we hope, will further entitle the Imperial Parliament to give expression, in

its future legislation for Ireland, to its unbiased sense of justice, by the Land Tenure Bill which he has pledged himself to introduce. If, as we hope is not unlikely, the Government of which he is the head, should be able to adjust upon satisfactory grounds the legal relations of landlords and tenants, and should achieve the much more difficult, and the still more important, work of bringing into permanent connection the labour of Ireland and the waste lands of Ireland, there will be no need thereafter to go out of the way for the purpose of devising measures adapted to further the wishes and promote the objects of this or that class of religious teachers. Let but the people be put into a right position, and they may be safely left to deal with their spiritual advisers and instructors, on bases entirely distinct from political considerations. And this, in fact, is what we have to do. We have to show justice to all classes, rather than favour to any exceptional class. As to what would be the result of such policy in the long run, we have not the smallest doubt there would be much less disaffection in Ireland because there would be much less reason for it—and an industrious, thriving, and contented peasantry, of quick perceptions by nature, and fairly educated, would be sure, in a generation or two, to release themselves from servile intellectual or spiritual dependence upon those from whom they may yet be willing to receive their religious culture.

THE OLLIVIER ADMINISTRATION.

THE official publication of the names of the statesmen who have consented to serve in the Administration presided over by M. Ollivier, marks the commencement of another epoch in the history of Imperial Government. When the Emperor, in his letter to M. Ollivier, requested him to choose from the majority of the Corps Législatif "a homogeneous administration," he indirectly declared to his subjects that the Empire, as a system of personal rule, had come to an end. Every step that has been taken since that startling event, has tended to give additional proof of Napoleon's sincerity. For a while, indeed, he has lived under the suspicion of professing intentions which he was reluctant to reduce to practice. And such may have been the case. The words of his Message to the Legislative Bodies, in which he hinted at Ministerial responsibility, were not perhaps when first written designed to cover so large a change as that which has since been actually established, and which has received the Sovereign's sanction. But what thrusts itself into notice in connection with the Ministerial movements just now brought to a close, is the completeness with which the Emperor has chosen to give effect to the constitutional principle of Government. He has allowed M. Ollivier a most entire freedom, and he has cast upon him exclusively the responsibility incurred by the selection of his colleagues. In the fullest sense of the term, the present Cabinet may be regarded as the creature of Parliamentary authority. It combines in one body a representation of both political parties. It will, doubtless, command a working majority of votes. Its programme of policy will be Liberal to excess, as compared with what Liberalism has been understood by the supporters of personal Government to involve. But whether it will fulfil the hopes it has raised, or whether it will be able to advance over the difficulties which beset its path to the consolidation of Parliamentary rule in France, is of less consequence, at the present moment, than the fact that, to all intents and purposes, the Empire has become instinct with a new life, and the will of the people expressed by the constituencies, has at length been acknowledged as supreme even over the will of the Emperor.

M. Ollivier has not greatly commanded himself either to English or to French reformers for his political earnestness. He has been given to hover too flutteringly and uncertainly above the border lines of party. Of his debating power there can be no question—he has given incontestable proof of this to the educated world. How far he is fitted either by natural qualities or by acquired habits to guide the movements of a responsible Government, remains to be seen. It is a French proverb, we believe, and it is certainly one which has marvellous force, that "nothing is so successful as success." M. Ollivier has committed many blunders, he has unnecessarily displayed to his countrymen several proofs of weakness of character, he has assuredly convinced even his best friends that he is not much trammelled by political scruples, but he has at last done what it was given him to do, by forming an Administration having a bond of unity, and comprising within itself a tolerably wide range, not merely of political aptitudes, but also of political beliefs. There are men, however,

who watch his career, who will ascribe his last success to a happy fluke. We need not attempt any description of the circumstances which occasioned M. Ollivier's first choice to be abruptly abandoned, and which made his second and better choice a matter of sudden necessity. So far as we can ascertain from the facts that are before the public, the praise of having constituted a "homogeneous" and a highly Liberal Cabinet, is due quite as much to the magnanimity of the Emperor, as to the discrimination and address of his Premier. If Louis Napoleon had not left M. Ollivier untrammelled by restrictions, or if he had chosen to attach more importance to his personal antipathies than to his political duties, there would not now have been the general satisfaction which has resulted from the publication of the new Ministerial list. It has taken most people by surprise. It greatly betters the world's anticipations; and, peradventure, not the least amongst its recommendations is this, that at almost every turn it illustrates the sincerity, or at all events the practical wisdom of the Emperor. Of course, it would be very premature to take credit from the few facts that are before us for the future development of constitutional principles in France. We know not yet what is likely to be the outcome of Parliamentary Government in that country. We only know that across the Channel, as here at home, great and difficult problems await a settlement. It will, perhaps, excite the deepest interest of our readers to be assured that what has recently taken place in France, and the organic changes which are expected to follow upon the appointment of a responsible Ministry, will, at least, favour a diminution of military and naval armaments in both countries, will, in all likelihood, sensibly lighten the burdens of taxation, and will confirm the present prospects of peace.

OUR MATERIAL PROSPECTS.

"If a general disposition to hopefulness can exert much influence," says the *Times*, "1870 should be a prosperous year. By the time it shall have run its course we shall be half between the trouble of 1866 and the period when, according to all experience, a new inflation will be due. It is, therefore, just about the date for an average and rational condition of trade and enterprise." This anticipation of a recovery of prosperity is warranted alike by the revenue returns just published, and by the general tone of the trade circulars for 1870.

In his Budget of last year, the Chancellor of the Exchequer remitted taxes which were estimated to reduce the year's revenue by 2,294,000. Nine months of the fiscal year have expired, and the gross income of the country for that period was 50,605,486/, showing a falling off, as compared with the corresponding period of 1868, of only 1,867,817/. This recuperative power of our finances would, under ordinary circumstances, appear to be slow. But not only is the last quarter of the year the least productive, but Mr. Lowe, as the British taxpayer will soon discover, arranged for the payment of an unusual proportion of the revenue during the forthcoming quarter, which will no doubt bring up the income of the country to at least the estimated seventy millions. For the substantial remissions already enjoyed, we shall have to give a moderate equivalent this month in the shape of arrears and the earlier falling in of Income and Assessed Taxes. The demand will come upon us in a heavy lump sum, but we may console ourselves for the temporary sacrifice not only by past relief owing to reduced taxation, but by the prospect of a Budget which, with the retrenchments known to be in contemplation, will exhibit a very handsome surplus, and enable Mr. Lowe to emulate Mr. Gladstone in the magnitude and brilliancy of his financial operations.

Apart from its fiscal bearings, and looked at as a test of the material condition of the people, the revenue returns are satisfactory. The falling off of the national resources is under the heads where a remission of taxation has been made. But there has been an increase in the year ending with Christmas of 525,000/- in excise; 191,000/- in stamps; and 140,000/- upon the post-office. These are the branches of the revenue which are a fair index of national well-being, and coupled with the comparative productiveness of the customs, and the gradual increase of our export trade as exhibited in the official returns, they point to a steady revival of commercial activity.

The trade circulars for the New Year, also, if they do not anticipate a brilliant future, concur in the expression of a belief that the country is decidedly recovering from the depression of the last three years. Our commerce is in a healthy condition; enterprise is reviving though it has not assumed a speculative form; and confidence, under the influence of a sound trade and the protection afforded by the new Bankruptcy Act,

is increasing. The last few weeks of 1869 cleared off a multitude of unsound traders who made haste to avail themselves of those facilities for whitewashing themselves which Basinghall-street will henceforth no longer offer. The great wave of adversity which has swept over England for the last three years seems to have spent itself, and we enter upon 1870 with the knowledge that trade and commerce, if still restricted as compared with former inflated periods are in an exceptionally sound condition.

Turning to our most important industry, the cotton manufacture, it is reported that the trade of Lancashire showed more decided symptoms of improvement at the close of the year than it has ever done since the commencement of the Civil War in America. "The supply of cotton is not large enough to give hopes that mills will continue in full swing during the whole of the year, nor are prices low enough to encourage great expectations; but during the past two months a large business has been done, and the markets have of late been characterised by a more cheerful feeling. Manufacturers and spinners enter upon 1870 with their books unusually well supplied with orders, and with very few goods in warehouse. Prices, also, in some departments of the trade, are at a rather more remunerative rates than have prevailed of late." As regards the supply of cotton for the present year "the signs are," says another circular, "in every sense hopeful, and possibly 1870 may act as the pioneer of a more fruitful period in the future." In the woollen trade merchants are looking forward for an improvement, as "it is understood that stocks in the country are low." In respect to flax and linen yarns, it is reported that "the spinners are getting orders a shade more freely." Another account says that "the demand for iron continues to be good, and the makers are well employed, and are likely to continue so for some time. The machine-makers have more orders in hand, though not to such an extent as to keep their hands in full work. The tool-makers are also busier, and there seems to be more inquiries, which are likely to be followed by orders. The locomotive makers are very fairly employed, and generally have contracts which will keep them in work for some months." Of the various Sheffield trades, it is said:—"An average activity has prevailed amongst several of the less important branches of local industry, and there are in hand some good orders with which to commence the year. Altogether there can be no doubt that the past has been a decided improvement upon several previous years, and the opinion is entertained in well-informed commercial circles that increased activity will distinguish the coming year." The same cheerful reports are given relative to most other branches of trade. To a large extent, over-production has ceased, but the increased competition of foreign countries, and the lack of new and profitable markets, will make our progress slow, while it will tend to keep speculation within bounds.

SPECIAL NEW-YEAR SERVICES IN THE METROPOLIS.

SEVERAL powerful causes, among which may be enumerated the assembling of the Ecumenical Council at Rome, the progress of Ritualism in England and the colonies, and the widely-spread amount of distress prevalent in the metropolis, have combined to impart a peculiar interest to the various metropolitan services held in connection with the beginning of the new year. Not only were all the services organised last year repeated and sustained in full vigour, but numerous fresh efforts were inaugurated, such as those in connection with Park Chapel, Camden Town, to which public attention was recently directed in a letter from the Rev. J. C. Harrison, pastor of that place of worship. The New-Year services may be said to have commenced with the well-known watch-night prayer-meetings. In these the Wesleyans, true to the teachings and practice of the famous founder of their sect, appeared most conspicuous, no less than seventy-three metropolitan Wesleyan chapels being open from ten p.m. until after midnight. Next in order came the Ritualists, whose services were, in some instances, accompanied with displays of considerable grandeur and magnificence. Several of the Congregationalist and Baptist chapels, likewise a few Episcopal churches, in which Evangelical doctrines are preached, were also devoted to these special services. At Dr. Cumming's chapel, there was a very numerous attendance: likewise at St. Clement Danes, whose chimes ushered in the New Year with a merry peal. Altogether the number of congregations keeping their midnight watch, silently listening for the booming strokes which solemnly heralded the birth of the new year, has been estimated at no less than

three hundred and fifty. Allowing an average attendance of one hundred to each, we have a total of 35,000 persons taking part in these midnight services, but this estimate is considerably too low, 50,000 being nearer the mark. This, be it observed, is exclusive of the number attending the watch-night meetings in private dwellings.

On New Year's day, the special services were comparatively few—it being a Saturday—but on the following Monday, a period of extraordinary religious activity commenced. At Freemasons' Hall and the London Tavern, the interesting series of meetings in connection with the Week of Universal Prayer commenced with much vigour and earnestness. In the evening numerous chapels belonging to various religious denominations were opened for special prayer-meetings, the average duration of each being one hour. But all this was merely in accordance with the precedents afforded in former years. In North-west London, however, a new movement was inaugurated. This was that above referred to, and in which the Rev. J. C. Harrison, of Camden Town, took a prominent part. Mr. Harrison's leading idea was, that as vice and irreligion exist in exceptional forms, so must the agencies employed to counteract them be of an exceptional character also. He would have the numerous free churches of the metropolis borrow a leaf from the recent example of the Ritualistic clergy in connection with the Twelve Days' Mission, and co-operate with each other in the holding of special services, the arrangements in each chapel being modified according to the actual character of the surrounding population. Every place of worship would be open at noon during the first week of the new year, so that working men might, if they chose, take advantage of their dinner hour for participating in the special services. They might be given to understand that they would not be expected to stay more than a few minutes, that they might enter and leave when they pleased. The evenings would be devoted to united special services, in the form of public meetings, with cheerful, hearty singing, brief and fervent prayers, and direct, earnest addresses or speeches on carefully selected topics. These, together with some details for utilizing the gatherings, form the main features of Mr. Harrison's scheme. One recommendation in its favour in the circumstance of the beginning of the new year being invariably a period when the minds of the non-religious classes are most susceptible to evangelising influences. The excitement of the holiday week, with its heavy expenses and excesses, has passed away, and become replaced by a strong consciousness of wasted time and energies. This is the mood in which men often yield better impulses, which bid them leave the path of evil for that of good; and we ought to avail ourselves of it.

Mr. Harrison's proposed system does not, however, so far as we can learn, appear to have been taken up to any extent in the metropolis. The experimental trials seem to have been confined wholly to his own district. Here, with the assistance of the Rev. Francis Tucker, B.A., and the Rev. J. H. Wilson, he has organised a series of mid-day and evening services in Park Chapel. To secure the attendance of the non-religious element, large numbers of small handbills were circulated in the locality, in which strangers were affectionately invited to be present. The chapel, which is situated in a densely-populated district, abounding with places of amusement, public-houses, concert-rooms, &c., is a large substantial building, capable of holding 1,400 persons. It is very plainly but comfortably furnished, and possesses a numerous congregation. The mid-day service on Monday was personally conducted by Mr. Harrison, on which occasion the attendance was somewhat larger than usually is the case at the ordinary week-day evening services. There was a slight sprinkling of the working-class element present, but the majority evidently belonged to the shop-keeping community. In the evening the attendance was considerably increased, the number present being about 700. Of these a considerable portion were apparently persons not regularly attending the chapel. On Tuesday the results are said to have been precisely similar. Considering that there was nothing sensational whatever in the character of the services, the experiment must be regarded as being successful so far as it went, showing the strong probability of large congregations attending the metropolitan chapels, if thrown open during certain stated periods, such as the New Year week, for special services. Whether these services would tend to secure the suffrages of the lower working-class element, that in which religious indifference is most rife, is another matter; but that they would tend to extend the area of religious activity and influence is a thing beyond all question. The great want of the age is unity in Christian work. The churches are too fond of isolating them-

selves from each other. Yet, to secure cordial co-operation in the labour of evangelising the vast metropolis, it is not necessary for congregations to sacrifice their independence. They are merely asked to concentrate the strength now so often wasted, through being too much diffused, and to assist in rendering fruitful the labour which has so frequently been complained of as barren and profitless. Surely this is a matter which demands grave and thoughtful consideration.

SALT LAKE CITY.

The plan of Salt Lake City is that on which nearly every American city is built. There is a main street, with which others run parallel, and from which side streets branch off at right angles. The majority of the shops and stores are in the principal street. On many of the stores is a signboard with the following inscription:—At the top are the words, "Holiness to the Lord," underneath is painted the All-seeing Eye, and then follows the announcement, "Zion's Co-operative Mercantile Institution." These stores were opened six months ago for the purpose of keeping the business of the place exclusively in the hands of the Saints. The device is one of the many expedients of Brigham Young for retaining his hold over the Mormons, and for driving away the Gentiles. Among the latter are included the Jews, of whom several are engaged in business here. The following phrase may seem a paradox, yet it expresses the literal truth:—In Salt Lake City the Jews are all Gentiles, and the Saints are all sinners. At the northern end of this street are the Tabernacle, the Tithing-office, the residence of Brigham Young, the former on the left, the latter on the right. Within the enclosure of the present Tabernacle are the foundations of the structure which is to be the Tabernacle of the future. The stone employed is a grey granite, and every part has been planned with a view to solidity. But the progress is very slow, and no one professed to expect that the building will be speedily, if ever, finished. The existing Tabernacle is an oblong or egg-shaped structure, devoid of ornament, and wholly deficient in grace. It is said that 8,000 persons can find seats in it. This is an exaggeration. A friend who took pains to measure the accommodation proved that there is not room for more than 5,000 sitters. At the one end is a very large organ now in course of construction: on a raised platform at that end are benches for the elders and rulers of the Church, the President and his twelve apostles having places in the centre. In front of their pew are barrels containing water. After the water has been blessed, it is handed about in tin cans to every person in the congregation. A sip of this water and a morsel of bread constitute the ceremony of taking the sacrament according to Mormon rites. Alongside of the Tabernacle is a small structure similar in shape and arrangement, wherein service is generally held. The Tithing-office and the house, or rather houses, of Brigham Young, are in no respect remarkable. Indeed, very little can be seen of them, as they are surrounded and shut in by a high wall. The official room of the President is small and simply furnished. On the walls within that entrance are portraits in oil of the twelve Apostles. As likenesses they may be good; as works of art they are hideous. In appearance the President of the Saints is not prepossessing. He is above the middle height, is portly in person, has a large head, and a visage which betokens the man of firmness rather than of intellect. His large mouth, heavy lower features, and sensual expression, proclaim in unmistakable signs his fondness for a ritual which, by consecrating polygamy, gives free scope for indulging in every whim and freak of passion.

The result of a brief interview with him was to convince me of the correctness of the saying of an admirer to the effect that "all hell could not turn him," once he had made up his mind. About the secrets of his harem I have nothing to reveal. Many of his children and some of his wives I have seen, but I am unable to say how many of both he claims as his own. Nor do I believe that the tales which impetuous and rhetorical travellers have brought away from Salt Lake City for the edification of English readers merit implicit credence. Next in importance to the Tabernacle, if it be not an adjunct to it, is the theatre. This is a stone building which would do credit to many cities of greater importance. It will hold at least 1,500 spectators. Were it lit up with gas, the house would present a striking spectacle on a crowded night. But as the lighting is accomplished by means of petroleum lamps, it has a gloomy appearance. This may be remedied hereafter, as there is a talk about erecting a gas-work here. The pit is divided into family boxes, or rather benches, in which a Mormon may surround himself with his wives and children. Whether the arrangement be intentional or accidental I know not, but the custom seems to prevail for one or two out of the several wives who accompanied many of the men to wear "poke bonnets," resembling those which Quaker ladies wore in former days. The wearers of those bonnets are always elderly, and generally ill-favoured in feature. The younger wives have fashionable hats on their heads. In a long box at one side of the theatre were seated a large number of girls of different ages, and they were said to be the President's daughters. Brigham Young himself occupied a stage box, his last wife keeping him company. The others could look up from the pit and envy their preferred rival. About the performance I witnessed I shall say but little. The occasion was a special one, it being the benefit of Mr. Neil Warner, an actor described in the playbills and ad-

vertisements as a "great English tragedian." In what part of England he acquired his fame I am ignorant, yet I must admit that his physical power was extraordinary. He roared and ranted through the part of Sir Giles Overreach with striking success, and he performed a death-scene in a way which perfectly exemplified the difficulty of dying naturally upon the stage. When recalled after the fall of the curtain, he apologised for not making a speech by remarking that no man could be expected to have much breath or any voice left after exertions like those through which he had gone. Although the audience testified by applause their admiration for the strength of Mr. Warner's lungs, and for the vehemence of his gestures, yet I overheard remarks made by individuals which were not wholly complimentary to him; and these remarks led me to think that a few Mormons are judges of good acting, while very tolerant towards acting better in intention than reality. When the moon does not shine, the streets of Salt Lake City are wrapt in darkness. Street lamps are still unknown luxuries. It is the boast of the Mormons that in the streets of their capital the scandalous sights of other cities are never witnessed. There are four bars at which liquor is sold, and of these the Gentiles are said to be the patrons. Temperance is enjoined by President Young, and he has the credit of practising what he preaches. He can do this the more easily, if report speaks truly. Avarice and lust are the vices which master him to the exclusion of all others. It is not surprising, then, if he has no love for strong drinks. But I cannot give his followers credit for being as abstemious as himself. Not all of them have the facilities within reach for heaping up wealth and stocking a harem. I do not believe that all the persons daily fined for drunkenness are ostracised and calumniated Gentiles. Nor do I consider it strange that, apart from other considerations, in a city destitute of lamps nocturnal vice should not flaunt in the streets. Put out the lights in the Haymarket or in Broadway, and the sin of great cities would be concealed, though not extirpated. On the other hand, the darkness which prevails in Salt Lake City by night furnishes the desired cloak for the commission and enforcement of what the Mormon leaders eulogise as righteous retribution, and the horrified Gentiles denounce as brutal murder.—*Correspondent of the Daily News.*

THE NEW FRENCH PRIME MINISTER.

The new French Prime Minister is not one of those men who bear their high destiny written on their faces. Tall and unusually slim, his pale complexion, small black whiskers, and glittering spectacles, give him rather a mild curate aspect. He stoops very much in his gait, and habitually wears a black skull cap, which is the only point of resemblance between him and his chief rival, M. Rouher. In the tribune his voice is soft and clear; his speeches abound in metaphor, and his language is remarkably elegant. He had the reputation in the last Chamber of speaking better French than any other member after M. Berryer. Unfortunately in his orations, as in his books, M. Emile Ollivier abuses the personal pronoun, and repeats, "As for myself," "As for my opinion," &c., with jarring frequency. He has been often inveighed against for this, and it is no doubt his propensity to self-assertion that has been one of the main causes of his unpopularity. French Ministers, no matter who they may be, generally manage to gather a good voting majority round them, and the chances are that the new Premier will be in no lack of supporters. Yet unless the past evidences of his character belie him, M. Ollivier is not a statesman who can ever sway an assembly, as some of his immediate predecessors have done. He has neither the pragmatic imperiousness of M. Billaut, nor the roaring energy of M. Rouher, nor that really admirable earnestness in declaiming platitudes which distinguished M. de Forcade. Keenly sensitive to attack, he allows his adversaries to see when he is hurt, and will consequently afford sure game to his old Minister-baiting friends of the Left. M. Ollivier is only forty-three, but his career has been an uncommonly brilliant one. In 1848, being but two-and-twenty years old, he was Commissary-General to the Republic at Marseilles, and afterwards Prefect. He has been three times elected to the Corps Législatif, and was twice interdicted as a barrister for plain-speaking—once for six months, in 1857, on refusing to plead before a Council of War at Lyons; and the second time for three months, in 1859, after a vigorous speech in defence of M. Vacherot, before the Tribunal of Correctional Police.—*Pall Mall Gazette.*

M. Alfred d'Aussay contributes to *Figaro* a minute account, in the American fashion, of the private life of M. Emile Ollivier. His residence, 29, Rue St. Guillaume (the rent of which, we are informed, is 2,500 francs), presents so modest an exterior that the other day a high functionary who had occasion to speak to the new Minister, after mounting a few steps, turned back in great indignation that a person of his rank should have been sent up the servants' staircase. The concierge had no difficulty in excusing himself—there was no other. Augustine, the only domestic who serves M. Emile Ollivier, his brother, Madame Ollivier, and the Abbé Liist (when he is in Paris), acts also as secretary in case of need. The walls of his cabinet are literally covered with portraits of great men whom M. Ollivier admires, among them Raphael, Descartes, Bossuet, Mirabeau, Pascal, Molière, Benjamin Constant, Lamartine, and Deak. There is also a portrait of the elder M. Ollivier, and a fine proof engraving of the Girondins. Over the chimney-piece is a marble bust of a charming child, Daniel Ollivier, now living

at Saint-Tropez, with his grandfather, the wild Republican Demosthène Ollivier, who intends to undertake the charge of his education. The disorder in this cabinet is excessive, but M. Ollivier, who is very near-sighted, can lay his hand in a moment on any book or paper he requires. He receives his friends only at breakfast, goes out at half-past one, and, when he dines at home, returns at seven. He goes to bed early, and rises at six or seven o'clock. He drinks nothing but water, never smokes, seldom goes to the theatre, and only to hear music. He has never, hitherto, given dinner parties or *soirées*.

THE PANTIN MURDERS.

The trial of Troppman for the murder of the Kinck family at Pantin, under circumstances familiar to the public, occupied several days last week, and concluded on Thursday evening. In the course of the proceedings the prisoner declared that Gustave Kinck was killed by his accomplice, and that he was not the murderer. Dr. Bergeron gave evidence to the effect that one man would be capable of accomplishing all the murders of which Troppman is accused, and similar evidence was given by Dr. Tardieu. Troppman objected to these statements, and said he was not a Hercules, but Dr. Bergeron, who has examined the prisoner, declared that he had acquired a certain strength and agility from the exercise of his profession of engineer. M. Roussin, the chemist, stated that there was positive proof that Jean Kinck, sen., was poisoned by prussic acid. Procureur-Général Grand-Perret made a powerful speech against Troppman, the chief drift of which was to show that the prisoner had no accomplices.

M. Lachaud, the celebrated criminal lawyer, defended the prisoner. Troppman (he said) never had a youth like that of other men. Gloomy, taciturn, preoccupied with his future, he was heard to say at Rambly, "If I could only gain 500,000 francs!" He thought of nothing but the means of improving his situation and that of his family, and his whole mind was perpetually bent on this object. He chose the most gloomy novels. There was one for which he had a special predilection, and the man who reads but one novel must be a man with one fixed idea. But in the midst of this mental disorder, one spot in his heart remained pure—his love for his mother. You have asked that he should shed tears over this affair. You need but to name his mother! (The accused immediately began to weep and sob, but his tears did not appear to excite the sympathy of the audience. Some ladies were heard to say, "What an actor!" Troppman hung his head and disappeared in the dock.) Even after having committed the crime in the forest of Herrenflug, he thought on his mother and on his family wanting bread, and before his flight he left 100 francs for his mother. I will not follow M. le Procureur-Général into the terrible details of so many crimes; my defence is to show that this man had accomplices. True, I shall not be able to give their names, but I shall adduce proof. (Sensation.) You may say that he only seeks to prolong his life—that he is a murderer. You do not know him; you will find him, to the last moment, as calm as he is now. But if death is nothing to him, truth is everything to us, and our business is to search for it. The names of his accomplices! this is continually thrown in his teeth. He has not given, he cannot give them. If he has a motive, I know it not. Why does he keep silence? I know not. At one moment he wished to tell me, but I said, "I will not hear them." Think of my responsibility, whether he deceived himself or deceived me! But why should you not grant him yet another month of life? Perhaps in that time he may let his secret escape. What! 300 persons turned out for a month to seek the corpse of a man who was known to be dead; you have even set the somnambulists to work; yet you will not give this man a few weeks more to discover his accomplices. M. Lachaud reviewed the evidence of the witness Frémion, who deposed to having seen two men concealed near the spot where the grave was dug; and pointed out that the police themselves at first assumed that Troppman must have had accomplices. (During a short adjournment great dissatisfaction was expressed by the spectators at the circumstance that Troppman remained in a stooping posture, and did not afford an opportunity for the inspection of his face.) M. Lachaud continued: My task is a thankless one, gentlemen, but I am certainly right in saying this man was not the only assassin. The landlady of the tavern Rue de la Grange Bételière has told us that on the very day when Gustave was assassinated, Troppman came to her house with a dark man, older than himself. Troppman, I shall be told, denies this. But what has he not denied? He has lied impudently, lied whenever it was not his interest to tell the truth. Troppman, I repeat, had four accomplices—four wretches! I give you the means of discovering them; help me, I pray you, gentlemen, to discover the truth! The day when the truth comes to light we shall know by what means this young man, who had never before manifested any evil tendencies, has been dragged into this horrible plot. Nineteen years of age, gentlemen, and eight corpses around him! In the name of humanity, say that this is not true! This young man has become a prey to one of those terrible mental disorders which render the individual irresponsible. His crime is written in the "Wandering Jew." Troppman has been impressed by the episode of the family of Rennepon, and the robbery of two millions from them. Men of science all over the world have had their attention directed to this young man. One of them said but yesterday, "Look at his attitude, look at his arms; there is something of the mad bull in him." If, then, there is so much of the wild

beast in him, he is to be muzzled, not put to death. (Murmurs.) There are several implicated in this crime, and the accused, for his part, is a great criminal. In a pamphlet, which will be published after this trial, Dr. Amédée Bertrand, the celebrated authority in mental disorders, does not hesitate to say that this man is mad. Our English neighbours have a department in their lunatic asylums set apart for criminal lunatics. There have been three would-be regicides in England, and they were regarded as criminal lunatics. The English nation would have it that men capable of so great a crime ought to be considered mad. If, then, you believe that Troppman acted alone, you will certainly ask yourselves what was his responsibility. M. Lachaud referred to a petition recently presented to the Senate on the subject of the penalty of death, and contended that it was already condemned by the general anxiety to hide the spectacle of an execution from the public. Troppman, he continued, had written to him but the day before: "If I am condemned to death, I shall appeal, not to gain time, but only to afford to justice the opportunity of discovering my accomplices." In conclusion, he appealed to the jury not to award by their verdict the extreme

The President began to sum up at 7 p.m. The summing up lasted an hour and three-quarters, during which time Troppman remained seated in his chair in the same attitude that he had maintained the whole day. At a quarter to nine the jury retired to deliberate, and at half-past nine they re-entered the court and delivered a verdict of guilty on all the counts. On being asked if he had anything to say, the prisoner, with a half-bow, replied "Nothing." After a long deliberation, the court pronounced sentence of death, and the audience applauded and clapped hands. Troppman, who was as pale as death, smiled, saluted, and disappeared, and thus terminated this extraordinary trial. It was remarked, during the course of the proceedings, that the ladies who thronged the court made no secret of the hatred with which the prisoner inspired them, and frequently manifested their feelings in various feminine ways.

Troppman, on leaving the court after his condemnation, remained silent on his way back to the Conciergerie. On the two previous days he had assumed an air of gaiety, and had at once asked for his dinner. His attitude on Thursday was quite different, and on seeing M. Claude, with several other officers of police, he could not subdue a certain emotion. The warders immediately seized on him, stripped him completely, and dressed him in the prison shirt, trousers, and strait-waistcoat. During the first part of that operation, Troppman did not pronounce a word; but his features became contracted at moments, while he grew paler than before. But when this last garment was being buckled, he begged that it might not be fastened too tight, and then remarked, "What a piece of nonsense you are doing now!" When he was secured he was asked whether he would take any food, for he had not eaten since eight in the morning, when a cup of chocolate had been brought him. He merely asked for something to drink, and a bowl of wine having been offered to him, he drank about as much as would be contained in a glass. He thanked his warder who had brought it, and then threw himself on his bed and turned with his face to the wall. M. Claude then withdrew, followed by the two police-agents who had been with Troppman since the morning, and who were replaced by two others.

The Paris correspondent of the *Daily News* says:— "M. Lachaud says he believes there are accomplices. I cannot understand the delicacy of the prisoner, who refuses to mention their names, while he says he would, if taken to the Forest of Cernay, point out a spot where a pocket-book lies buried, in which their names would be found. There is, after all, however, a mystery not cleared up concerning the motives which led the elder Kinck to go with Troppman to a secluded spot in the forest near the ruins of Herrenflug Castle. Without accepting Troppman's imputation on the elder Kinck that he had agreed to join in coining false money—an imputation which M. Lachaud, knowing how likely it was to increase the indignation of the jury, shrunk from adopting—it is certain that Jean Kinck had some secret project in conjunction with Troppman which his family did not know of, which the evidence given in the trial does not reveal, and which is inconsistent with all the reasons alleged for Kinck's journey to Alsace."

Crimes and Casualties.

On Saturday inquests were held upon the bodies of two men, one fifty-two years of age, and the other twenty-nine, who had starved themselves to death. In the first case, the deceased had been overwhelmed with grief at the loss of his wife; and in the second, the brain had given way from overwork.

Elizabeth Barry, who, in October last, stole the infant daughter of Colonel Hickie, of Kidwell's-park, Maidenhead, was indicted for the offence yesterday at the Reading Quarter Sessions, and on conviction was sentenced to fifteen months' imprisonment, with hard labour.

The explosion at Ewell, caused by the man Huggett, upon whose remains an inquest was held last week, has been the cause of another death—that of George Spooner, the occupier of the house. A coroner's inquiry into the circumstances took place yesterday, when a verdict of wilful murder against Huggett was returned.

A serious collision occurred on Friday night on the Caledonian Railway, near Forganenny. The train

was three hours late, and while it was stopping at the station the limited mail from the south ran into it, with most disastrous results. Two men were killed, and several other passengers were much injured. Three of the injured men were, for nearly half an hour, wedged by the head and shoulders amidst the wreck caused by the accident, and when released were almost lifeless.

A very melancholy accident happened on the ice in Lord Middleton's park at Woolaton, near Nottingham, on Thursday. Two young men, about seventeen years of age, sons of Mr. John Matthew Park, steward on Lord Middleton's estate, went to slide on the pond. When they had been on a short time the ice gave way, and one of the youths got under the water. His brother went to assist him, and both were drowned before they could be got out. They were taken to the village inn, both being quite dead.

The storm of Thursday and Friday seems to have had a wide range, though apparently worst on the south coast of Ireland. A number of wrecks are already reported. A schooner was lost with all hands close to Montrose harbour. Another schooner went down near Dalkey, in Ireland, but the crew were saved. The barque Edna, of Quebec, was wrecked at Barry's Cove, Kinsale, the captain, his wife, and seven of the crew were drowned. The Government has received information of the loss of a lighter and all hands at Cape Clear. Several old houses at Limerick were blown down, and a number of lives were lost.

On Sunday morning a man named Patrick O'Donnell, late of No. 6, Court, Fontenay-street, died in the Northern Hospital, Liverpool, from injuries received on the night of Christmas Day. It appears that the window of the house where he lived was broken from the outside, and on his going out he was set upon by a number of women, who beat him about the head with pots and delf ware, dragged him into an adjoining house, and struck him with a poker and stool. He was conveyed to the Northern Hospital. His dying depositions were taken on Friday evening by Mr. George Melly, M.P. Three women are in custody.

On Saturday evening a young woman, named Fitzgerald, living in Compton-street, Brunswick-square, came down stairs with a child in her arms, and fell over a drunken lodger lying at the foot of the staircase. Feeling that she had injured herself, she went to King's College Hospital, and was examined by the house surgeon, who gave her a bandage. As she was going home, she met her brother-in-law, a cabdriver, and as she still felt very unwell, he drove her to the Royal Free Hospital, Gray's-inn-road. There the cabdriver got down to ring the porter's bell, and as he was doing so the horse suddenly turned round and the cab capsized. When the poor woman was taken out of the cab and examined, it was found that her ribs were broken, and that she had injured the knee-cap joint so seriously, that it was found necessary to resort to amputation. The woman is progressing as favourably as can be expected.

On Wednesday an accident of a sad and very distressing nature occurred in the village of Dibebury, about five miles south of Manchester. Mrs. Royle and her daughter were seated before the kitchen fire, when a boiler, forming part of the kitchen range, and having a feed-pipe, communicating with a bath in the room above, burst with terrific force. The windows and doors were burst open, and, in addition to fragments of the boiler, fire, and brickwork of the grate being projected into the room, part of the ceiling was brought down. The noise of the explosion soon brought assistance, and Mrs. Royle, who is a niece of Sir James Watt, was then found stretched on the floor, much burnt and scalded, having apparently been killed at once. Her daughter, Miss Royle, a young lady of about sixteen years, was found alive, but much burnt and scalded. A hot brick and some fire from the grate had struck her forehead and face, and the lower part of her body had been enveloped in hot water and steam. The day was one of extreme cold from frost, and a cat and dog which had crouched near the fire perished.

The inquest on the bodies of the persons trampled to death at the Bristol Theatre was brought to a close on Thursday. The coroner, in summing up the evidence, said the cause of the accident had been tolerably well explained by the testimony of the witnesses who had been called. Having viewed the scene of the accident, the jury would probably arrive at the conclusion that after the doors were opened some persons who were in the crowd fell in a fainting state from the great pressure which existed, others fell over them, and some were trampled to death. He thought the only verdict which could be returned would be one of accidental death, and the jury might accompany their finding with some suggestion for preventing the recurrence of any similar catastrophe. The jury retired to consider their verdict, and, after deliberating for about half an hour, returned a verdict of "Accidental death." The foreman stated that the jury wished to accompany their verdict with their full concurrence in the remarks that had fallen from the coroner as to the desirability of some alteration being made in the present entrance to the pit and gallery; and, while exonerating Mr. Chute from all blame, they hoped that the plan recommended by Mr. Hansom (which had been submitted to them) would be carried out. The jury also wished to speak in the highest terms of the important services rendered by the police. The coroner heartily concurred in the tribute paid to the police, and said that had it not been for their exertions the accident, sad and calamitous as it was, would have been still more frightful. Another death—that of a lad thirteen years of age—has occurred from the crush. The total number of lives lost has been nineteen.

Literature.

FROUDE'S LAST VOLUMES.*

The closing volumes of Mr. Froude's History are, in many respects, the most valuable and interesting of the work. Those in which he developed his singular theory relative to Henry VIII. had a kind of attraction peculiar to themselves from the novel and startling character of the views which they advocated; those which told the story of Edward VI. did more perhaps to throw new light upon a part of our annals which hitherto had been comparatively obscure and often misunderstood; but none surpass, if any equal in eloquence, power and attractiveness these which paint the last scenes of the great struggle in which the independence of England was won and her deliverance from the yoke of Rome was achieved. The story deepens in interest as it approaches the *dénouement*, the actors become more intense in passion and more unwearied in effort, incidents follow each other in rapid succession, unforeseen influences and events shape the course of the story; and though, of course, we are too familiar with the issue for the tale to have the freshness of a romance, yet there is so much of life and novelty in Mr. Froude's narrative, that a reader will at last lay down the volume with the kind of regret felt at the end of an exciting novel. Graphic pictures, philosophic analyses of character with their results presented in a terse and striking form which must arrest attention, singularly lucid and startling accounts of difficult and tangled negotiations, stirring tales of personal heroism and adventure, eloquent exposition of principle illustrated by facts grouped with artistic skill, are among the principal charms of the book. Perhaps when quiet reflection succeeds to the vivid impression produced by the first perusal, the reader may find much to which he may take exception; representations of character which he may think exaggerated or one-sided; occasionally instances in which accuracy in detail is sacrificed to the general effect; statements which, if not intentionally unfair, are certainly coloured by the author's own prepossessions. These are the faults to which a writer who has strong convictions, and at the same time an eye for pictorial effect, is always liable, and there are many ready enough to charge Mr. Froude with them. But if we should not be justified in wholly acquitting him, we must say that there is considerable improvement on his earlier volumes, and that if in particular cases he may occasionally have been at fault, his general verdicts are fair and fully justified by the evidence he adduces. Of course the friends of Mary are very angry with him, but we know not who could escape their anger except by a concealment of the truth. But though it may be possible for them to convict Mr. Froude of some inaccuracies in a long narrative, almost every point of which has been the subject of fierce dispute, the ablest of them, as we insisted in the review of Mr. Hosack's very clever apology last week, is unable to disprove the truth of the general judgment. The book is, doubtless, to be read with caution. We should be sorry to give our unqualified assent to all its views of character, but we have faith in the author's integrity, and a very grateful sense of the service he has rendered to our literature and history by the production of a work which will live when many of the petty criticisms it has evoked are forgotten.

These volumes include the story of the principal Popish conspiracies against the crown and life of Elizabeth, of the Queen's absurd flirtation with the Duke d'Alençon and its unfortunate consequences, of the intrigues of Mary and the later years of her life, of the fall of Morton and the reaction in favour of the Romanist party in Scotland, of the rise of the naval power of England and the marvellous voyages of Sir Francis Drake and other English captains, of the trial and execution of Mary of Scots, and last, but not least, of the voyage and defeat of the boasted Armada. The scene rapidly changes. Sometimes it is in the Queen's cabinet, where we are witnesses to the struggles of Burghley and Walsingham against the Catholic lords and the strange weakness and vacillation of the Queen herself; sometimes it is in the court, where we see the leader of Protestant Europe forgetting her dignity and self-respect while she listens to the flatteries of courtiers or amuses herself, to the peril of her own reputation and of the interests of the nation, with her French suitor; sometimes it is on the deep or among the rich islands of the West Indies, where Sir Francis Drake is

* *History of England from the Fall of Wolsey to the Defeat of the Spanish Armada.* Vols. XI. and XII. By J. A. FROUDE. (London: Longmans, Green, and Co.)

irritating the spirit of the haughty monarch of Spain, and at the same time inspiring the courage of his own men, and preparing them for other encounters by capturing rich Spanish galleons or cities; sometimes it is country houses of English Romanists, where Jesuit priests are hiding and hatching their plots against the Government of the Queen; sometimes we are admitted even to the secret chamber of Philip himself and allowed to read his despatches, and so to get at the secrets of that dark, subtle and cruel heart. But, never is Mr. Froude more at home than when he is with the English ships as they encounter the Armada, and hamper its progress up the Channel, teach it the real power of the little navy it had affected to despise, hover on its wings, or make bold and daring dashes into its midst, and keep it in a state of continual excitement and fear, until the time comes for a more regular and decisive fight. Never, since the time when the ships of Athens baffled the mighty fleet of Persia, did so small a navy perform so signal a service to their country, and in our author we have one who thoroughly appreciates their heroism, and commemorates it in a narrative worthy of them and their achievements. Everywhere, indeed, as his most captious critics must confess, Mr. Froude's story is picturesque. It rises to the occasion, and this is no slight praise to bestow on a book which deals with one of the most exciting and eventful periods in modern history.

In taking the course he has adopted relative to Mary, Mr. Froude must have prepared himself for the bitter attacks of which he has already begun to have a taste. The idolatry of the Queen of Scots is one of those unreasoning sentiments to which it is perfectly useless to address any argument. A woman so beautiful and fascinating that she cast the spell of her influence over all that came within her range; a Queen so unfortunate that her sorrows are sufficient to touch the hearts even of enemies, must be defended at any cost. As to the consequences which would have resulted to England and to Europe from the triumph of her cause, the arrest to the progress of freedom, the restoration of the Papal supremacy in the nations to whose emancipation we owe the advances of modern civilisation—they have no thought at all. They have a heroine, and they must uphold her cause. To many, the whole of this history is nothing more than a struggle between the two rival Queens, in which they have taken the side of Mary, and feel bound to exalt her and to vilify Elizabeth. Mr. Froude takes a much broader view. He cannot become an eager partisan of either Queen; and a critic in *Blackwood's Magazine* of this month, who tells us that he is not a champion of Mary, at the very time that he is assailing our author in the most merciless style for his portrait of her, complains that he does nothing for the glorification of the one to whose side he inclines. The critic could have pardoned the dark shades thrown into the picture of Mary if they had been intended to bring out into stronger relief the heroic qualities of Elizabeth. "The peculiarity in Mr. Froude's case," he says, "is that his Elizabeth, though so elaborately drawn, is not in any sense, his ideal. He studies without approving her, without finding any intrinsic value in her. He does not love her, or praise her, nor is he even warmed into urgent sympathy. Why, then," we are asked, "if Elizabeth is not to be elevated, is Mary to be degraded?" Simply because Mr. Froude was writing a history, not a drama, and had to describe the queen as she was, not to draw upon his imagination, as the admirers of Mary are continually doing, for some beautiful ideal. He finds little to admire in either of the queens, and he says so. He may have taken too dark a view of both, and of Mary in particular; but we believe it to be the view that he has honestly formed from the study of the facts. It would be fair to point out where he has allowed himself to be misled by too great eagerness to accept evidence which accorded with his own prejudices, where he has pressed even the evidence on which he relies further than is warranted, and where he has neglected to take countervailing circumstances into account. When a man has keen sympathies they are very likely thus sometimes to betray him into error, and we are not at all prepared to say that they have not done so in the present case. To point out any such mistakes, is honest criticism; to complain that he has darkened the reputation of Mary without enhancing that of Elizabeth, is to us absurd. He has looked at the contest between them as a contest of principles of which they were the representatives. He desires the cause of Elizabeth to triumph, because he believes it to be identified with all the highest interests of humanity; but for the Queen herself he has no profound admiration:

indeed we find continually traces of his mortification to find so noble a cause represented by one so utterly unworthy of it. He does not fail, therefore, to point out her faults, and even as a mere point of art, the result is to produce a more striking effect. The victory of the cause, which is what he cares about and is desirous fully to set forth, is all the more wonderful, because of the imperfection and weakness of her on whom it had chiefly to depend for support.

The spirit in which friends of Mary continue to prosecute a controversy which even the lapse of centuries has done little, if anything, to soften, may be gathered from a singular letter of a correspondent in a recent number of the *Athenaeum*: "To blink the fact," he says, "that her chief sin in the eyes of the English people was her Catholicism, and in the eyes of Elizabeth, that she was a beautiful rival in the admiration of men, is to ignore contemporary opinion," and again, "In effect he" (Mr. Froude), "shows that her death was necessary to the completeness of the Reformation; and, that being the fact, most assuredly members of the Roman communion are entitled to regard Mary as a martyr for their faith." We should rather be disposed to say that to write history after the fashion which this writer must adopt in consistency with his view, will be to set aside at least one half of the most important facts. Mary was a Catholic, indeed, although when we remember that she was willing so far to sink her religious prejudices for the gratification of passion, as to be married to Bothwell by a Protestant minister, we are not at all prepared to reject Mr. Froude's idea that she would have abandoned her Romanism if such a step could have ministered to the purposes of her ambition, and secured her the English throne. But whatever may have been the strength of her Catholicism, it is simply absurd to represent her as suffering for her faith. She died, not because she was a Romanist, still less as this writer so unfairly insinuates because Elizabeth was jealous of her beauty, but because she believed herself, and was believed by numbers, to be the heiress of the English crown, and was incessantly intriguing to obtain it. She was a Romanist, and therefore the Romanists espoused her cause just as they would have taken up that of Elizabeth, had she belonged to their religion. To represent her as a "martyr to the faith," is to overlook the real point of the controversy. If opportunity permits, we may return to some other questions raised by these volumes; but our space forbids us to enter into them at present. We are not unqualified admirers of Mr. Froude, but we believe him to be much nearer right than his critics, and that he has, despite some over-coloured pictures, given a more correct idea of the movements of the time than any previous historian. The following sketch gives a fair view of the relative positions of the two Queens as the great crisis approached:

"Her eagerness for release was increased when she found herself consigned to a new residence disagreeable in itself and full of painful memories, where the respect due to her rank had been first forgotten and her rooms had been searched in her presence by armed men. She had been removed from Sheffield, when Sir Ralph Sadler first took charge of her, to Wingfield, another house not far distant, belonging to the Earl of Shrewsbury. The Earl's people had remained in attendance upon her. Wingfield was unfortified, and many of these persons were attached to her interest, and were not too obedient to the stranger who was placed at their head. Sir Ralph declined to be responsible for her, unless in a stronger position and with his own men about him. It was decided, therefore, that she should be removed once more to Tutbury Castle.

"A change of keepers had always been her peculiar fear. She knew that she was safe with Shrewsbury, but she dreaded that sooner or later she would be made over to Leicester. Once in Kenilworth, she was assured that she would never leave it alive; and Tutbury was the halfway house towards it from Sheffield. The castle, too, was in itself dreary and miserable. Sheffield was the well-appointed residence of an English Earl. Tutbury was a fort on the crest of a round hill, in the midst of a treeless plain. It consisted of a circuit of walls, and in the centre a rudely-built hunting-lodge, of which the highest windows were only on a level with the parapets. The recommendation of it was its strength, and the Queen of Scots acquiesced in being taken thither only because she believed still that her stay would be brief, and because her cue was to be humble and submissive. She arrived in the middle of January. Her rooms had not been inhabited since she was last there. The plaster was peeling off the walls. The wind swept through the rents of the woodwork. The scanty furniture had been pieced together from Lord Paget's house at Beaudesert, but was wretchedly inadequate; and the common convenience of life had been so ill-provided that comfort and even decency was impossible.

"Harassed in mind and sick in body, surrounded by strangers and cut off at last from all private communication, the Queen of Scots fell, for the first time, into entire despair. She wrote again and again in piteous entreaty to Burghley. She flung herself in entire self-abandonment at Elizabeth's feet, crying for liberty or death. The weary days passed on and brought no change; and then, dimly through her prison walls the

truth broke upon her that she was betrayed by her miserable son. She drew an Act, in which he was to acknowledge that he held his crown at her hand and in dependence upon her. She desired Mauvissière to carry it to him and demand his signature. 'If he refuse,' she said, 'if he will not admit that he is King of Scotland only by my will, I require you, in all your negotiations, to withhold the title from him. Other princes shall do the same, wherever my credit extends, and a mother's curse shall light upon him. I will deprive him of all the greatness to which, through me, he can pretend in the world. He shall have nothing but what he inherits from his father. No punishment, human or divine, will be adequate to such enormous ingratitude.'

"And for Elizabeth, also, quiet days were gone or going. She was a mighty mistress of procrastination, but there was an open sore in the commonwealth which could not be trifled with longer. In the face of the murder of the Prince of Orange and the bond of association, the country insisted that something should be done about the succession. The Queen had found her own interest in protracting the uncertainty. The many expectants were on their good behaviour; and the prospect of a Catholic successor had been of a material effect in preventing disturbance. But for the same reason there was a special incentive to assassination. The bond, as it stood, was but a temporary makeshift, and justice and common sense required legal provision to be made for the contingency of the vacancy of the throne. The judges had subscribed the bond in the fervour of loyalty; but, as the language of it came to be reflected on, doubts arose 'whether every private person indicted cause might exterminate and kill any man who should do an act tending only in his own opinion to the hurt of her Majesty.' 'Good subjects' would not be inquisitive who were the lawful successor, yet 'some lawful successor there necessarily was, and if a wicked act was attempted' for the true heir, 'without his knowledge and consent,' 'the act of a stranger could not take away a valid right.' These were questions demanding instant consideration; and, bitterly as the Queen detested the prospect, Parliament had to be called to deal with them."

The general effect of Mary's execution is thus strikingly put:—

"A spectator, who was one of her warmest admirers, describes her bearing as infinitely transcending the power of the most accomplished actor to represent. The association of the stage was, perhaps, unconsciously suggested by what was, in fact, notwithstanding the tremendous reality with which it closed, the most brilliant acting throughout. The plain grey dress would have sufficed, had she cared only to go through with simplicity the part which was assigned her. She intended to produce a dramatic sensation, and she succeeded. The self-possession was faultless, the courage splendid. Never did any human creature meet death more bravely; yet, in the midst of the admiration and pity which cannot be refused her, it is not to be forgotten that she was leaving the world with a lie upon her lips. She was a bad woman, disguised in the livery of a martyr, and, if in any sense at all she was suffering for her religion, it was because she had shown herself capable of those detestable crimes which in the sixteenth century appeared to be the proper fruits of it."

"To assume and to carry through the character of a victim of religious intolerance, to exhibit herself as an example of saintliness, suffering for devotion to the truth, would be to win the victory over Elizabeth, even in defeat and death to fasten upon her the reputation of a persecutor which she had most endeavoured to avoid, to stamp her name with infamy, and possibly drag her down to destruction."

"Nor can it be said that she failed. She could not, indeed, stay the progress of the Reformation, make England a province of Spain, or arrest the dissolution of an exploded creed; but she became a fitting tutelary saint for the sentimental Romanism of the modern world. She has had her revenge, if not on Elizabeth living, yet on her memory in the annals of her country, and English history will continue, probably to the end of time, to represent the treatment of Mary Stuart, which, if it erred at all, erred from the beginning on the side of leniency and weakness, as the one indelible stain on the reputation of the great Queen."

"Who now doubts," writes an eloquent modern writer, "that it would have been wiser in Elizabeth to spare her life?" Rather, the political wisdom of a critical and difficult act has never in the world's history been more signally justified. It cut away the only interest on which the Scotch and English Catholics could possibly have combined. It determined Philip upon the undisguised pursuit of the English throne, and it enlisted against him and his projects the passionate patriotism of the English nobility, who refused to be tempted, even by their greed, to betray the independence of their country. At once and for ever it destroyed the hope that the Spanish Armada would find a party to welcome it. The entire Catholic organisation, as directed against England, was smitten with paralysis; and the Queen found herself, when the invader arrived at last, supported by the loyal enthusiasm of an undivided nation."

These passages help the reader to understand our author's view of the character of Mary, and the position she occupied. He may not agree with them, but, in fairness to Mr. Froude, he should read his work before he summarily rejects the view.

BRIEF NOTICES.

Lord Chesterfield's Letters, Sentences, and Maxims. (London: Sampson Low, Son, and Marston.) The editor of the "Bayard Series" believes that such a book as this is eminently needed by the present age. Higher morality, indeed, is to be had, but it is stated that it is not read. Something certainly ought to be done, for the whole English race (if we credit the *Westminster Review*, March, 1869), especially the upper class, is suffering from the awful effects of vice. One is glad, therefore, to learn from the preface:—"This honest 'worldling' will speak to the hearts of those who are 'already set upon the world,' will guide them rightly

"according to his lights, will leave them at a higher stage, and will astonish them when they reflect that in outward result the teachings of this adroit and cunning courtier and man of the world, and of the too often despised preacher are the same." Dr. Johnson, who said some well-known hard things about these letters, thought that they might do some good, if the immorality were taken out of them; but in this compilation all the characteristic points are preserved. "In the Bayard edition the very words of the author are scrupulously given." The experiment is not to be prejudiced by any Puritanism. These lessons of *savoir-vivre* and politeness are therefore republished in all their integrity, and thus every chance is afforded for the accomplishment of the object of the editor. A critical essay, by C. A. Saint-Beuve, written in 1850, forms an introduction. It is somewhat slight, but very appreciative. He confesses that he is content to smile at sentences at which Johnson was obliged to blush.

Laurie's Technical Series of Reading Books. Designed and edited by J. STUART LAURIE, formerly H.M. Inspector of Schools in England, now Director of Public Instruction in Ceylon. First, Second, and Third Books by JOHN MARSHALL. (London: J. Marshall and F. Laurie.) This cheap series of "Readers" is evidently the result of much educational experience. The lessons are prepared with more than average skill, and the illustrations are far superior to those we ordinarily find in children's school-books. There is a unity, simplicity, and completeness in each lesson, and the successive volumes of "The Readers" steadily lead the little learners in the direction of Nature, Art, and Science. The letterpress is bold and clear, and the books are strongly bound.

Lectures on the First and Second Epistles of Peter. By the Rev. JOHN LILLIE, D.D., late Pastor of the Presbyterian Church at Kingston, N. Y., with an Introduction by Philip Schaff, D.D. (London: Hodder and Stoughton. 1870.) This posthumous work was published in America in 1868. It contains expository lectures given in the ordinary course of the Author's ministry, and they are similar in character and scope to his lectures on "The Thessalonians," published by Messrs. Carter, New York, 1860. Dr. Lillie was by birth a Scotchman, and he seems to have adopted in the American pulpit the mode of instruction which is so characteristic of his native land. Dr. Schaff, in his preface, expatiates on the advantages of expository lecturing, and suggests that it is precisely what is needed in our day, to give greater power and efficiency to the pulpit. There are doubtless certain portions of Scripture which might profitably be taken for public exposition, and there are some ministers whose genius enables them to teach as they preach; but we are doubtful whether the gift of exposition is common, and whether English audiences would be much edified or increased in numbers if the expository lecture was substituted for the sermon. Dr. Schaff considers the author's systematic exposition of Scripture to have been a success, and compares him favourably with Dr. John Brown of Edinburgh, but in reading the lectures, although we have found them very orthodox, we must confess that they have seemed somewhat dull. We turn to a commentary for one purpose, and we go to hear a sermon for another. The preacher may make his careful and elaborate investigations in the study, but we look for results, not processes, in the pulpit. The attempt to do two things at once is a mistake. Our author could hardly, for instance, have succeeded in his aim; he tells us—"it has been to furnish a commentary of the Greek 'Text, &c. . . . and retain something of the simplicity, directness, and warmth of ministerial address." We find, as would be expected, that there is not in these expositions, that completeness and certainty which give to an able commentary such value; e. g., Dr. Lillie does not make it evident that the people to whom St. Peter wrote were not Jews, but Gentiles. A new translation of the Epistles is appended to the lectures. Amongst other oversights, we notice that in 2 Peter i. 19, our authorised version "more sure" is retained. The Apostle is referring to the proofs that he had of the truth of Christianity. One was the voice from heaven, another he derives from prophecy. Now prophecy could never be urged as a proof until it is fulfilled. Prior to its fulfilment, it is more a drag upon the claims of any book than a support or a prop. "More sure," (as it has been suggested), should be rendered "confirmed" or "fulfilled." The book abounds with notes, and a list is given of the editions of the Greek Text which have been consulted.

Station Life in New Zealand. By Lady BARKEE. (Macmillan.) These letters, written by a lady, owe their value to their recognition of the trivialities of the emigrant life. We have here the brighter and less practical side of colonisation. The two months at sea, the sight-seeing at Melbourne, the voyage to New Zealand, the first introduction to "Station Life," and the thousand and one incidents in a colonist's career, are all described *extempore* while the novelty and excitement of the scenes were fresh. The writer, while leaving many friends at home, was one who could make other friends abroad. It is not intended as a guide or handbook to "the intending emigrant," but it will indirectly encourage and strengthen those who, having "multiplied," are determined to accept the law, and "fill up the earth."

MAGAZINES.

The Fortnightly Review. January. (London: Chapman and Hall.) The *Fortnightly* always contains good solid matter. Its articles are intelligent and earnest. This number, fully up to the average in these particulars, is more popular than is common with the *Fortnightly*. We have two articles on "The Land Question"; one by Professor Cairnes, justifying, on economical grounds, exceptional restrictive legislation in regard to land, and developing Ricardo's "Theory of Rent" with practical applications; the other by Mr. Seebohm, an interesting estimate of the lands held by feudal tenure in England, in which he makes it appear that land was not the private property of its holders, the service rendered being a fair equivalent for the annual value of the holding. The Fox-hunting question is treated by Helen Taylor, who fairly leaves Mr. Anthony Trollope to impale himself on one or the other horn of this dilemma. If an amusement might be contrived that would combine all of pleasure that is to be found in fox-hunting, "without subjecting any living creature to the torture of the chase, or arousing either in men or any other animals the fierce and cruel delight of pursuit, for hunting is open to the objection that it inflicts useless pain. If its enjoyment consists in the excitement of the chase, then the enjoyment is in a cruel animal passion, however disguised and decorated by pleasant and innocent accessories." "Climbing in Search of the Sky" is a narrative by Professor Tyndall, slightly disfigured by one or two affectations, of a journey to the summit of the Aletschhorn, to discover, by means of a Nicol's prism, how much of our light is due to the direct rays of the sun, and how much to reflected rays. Mountaineers will delight in the vigour and enjoyment of the description of the climb—scientific readers in Professor Tyndall's investigations. There is a biographical article—"Condorost," by the Editor. There is also a critical paper—"Christopher Marlowe," by Edward Dowden. Marmion Savage gives us also another instalment of the eccentric but vivid story called "The Woman of Business." Sir George Grey's paper on "The Death-Laments of Savages" is of the deepest interest. Several metrical translations of New Zealand death-laments are given by Sir George, who, with a modesty that positivists might envy, forbears to draw from them a sweeping general conclusion as to the necessary order of development of humanity. A short critical notice of "Mr. Maurice's Lectures on Social Morality," by Mr. Llewellyn Davies, concludes a very excellent number of a vigorous magazine.

In the *Contemporary Review* for the present month there are two or three articles which will specially interest our readers. We have referred elsewhere to that on "A Few Thoughts on the Laity," by "A Layman." Mr. Skeats is permitted to insert a rejoinder in this number to the Rev. Joseph B. Mayor's onslaught on his "History of the Free Churches" in the December number.

"I read that article," he says, "with a great deal of surprise. The sensation I experienced was just such as an artist might feel who had painted what he considered to be a truthful gallery of portraits, and received from an irate friend of one of the characters in the collection a sudden slap in the face. Supposing the painter to be a man of mild disposition, he would, instead of returning the blow, or ordering pistol for two, quietly inquire what was the matter? 'Matter!' shrieks the irate friend, 'you have covered my venerable parent's face with warts, besides putting a carbuncle on each eye.' The painter replies, first, that there are only half-a-dozen warts and one carbuncle to be found on the whole visage; secondly, that he had but copied authentic likenesses from the hand of the venerable parent herself; and thirdly, that his portrait belonged not to the present but to the past, he, himself, having in his studio others in which a carbuncle was not to be found, half the warts had disappeared, and the others were tending towards the same happy consummation. The reply of the irate individual in question is to open a bowie-knife, make ineffectual slashes right and left at the picture, and declare that the painter is no artist whatever. Exit, in the same state of mind; when the painter proceeds to vindicate to the assembled company the character of his picture. This is what I now propose to do.

"I frankly acknowledge the existence of several minor inaccuracies in the 'History of the Free Churches of England.' In the preface to the first edition I alluded to the possibility of such inaccuracies being found in a work dealing with the ecclesiastical history of three hundred years, and requested friends to be good enough to inform me of any that they might detect. They were pleased to comply with this request, and one or two of the errors to which Mr. Mayor refers are, therefore, not to be found in the second edition. I imagine that no one ever wrote history without making some blunders. No one ever made more blunders than Mr. Hallam, the safest and most trustworthy of all historians. The errors in the first edition of Johnson's Dictionary are, to say the least, exceedingly numerous, but Hallam is, notwithstanding, a recognised authority—Mr. Mayor himself being witness—and Johnson's reputation has not, even yet, greatly declined. If such could grossly err how could I hope to be infallible? The truth is, as Mr. Mayor requires to be informed, we do not judge of books as a whole by a few separate and accidental blots, still less do people, unless they are very angry, or very rash, declare, because they have found some blots, that the whole performance is nothing but a blot from beginning to end. When a man says that, it is quite certain that there is a tremendous ink-stain upon his own spectacles. This is just the case with Mr. Mayor.

He then proceeds to examine *seriatim* the charges brought against him. His vindication is dignified and masterly. Other papers, by Josephine E. Butler on "Lovers of the Lost," and by Dean Alford on "The

"Idylls of the King," a subject which he has unusual qualifications to deal with, make this number a very valuable one. We could scarcely indicate in the necessarily limited space at our disposal the beauty and strength of this last.

The Bible Student (London: Hodder and Stoughton) is a new threepenny monthly magazine intended for "the home, the school, and the study." It is edited by EDWIN HODDER. This first number contains several articles which are well adapted for youth. A sermon by Dr. Landels, another by Dr. A. C. Thomson, and an article by J. Comper Gray on "Rare MSS. of the 'Bible,'" will be found both instructive and profitable to young people.

The Pulpit Analyst, from the same firm, has two excellent sermons, the one by Dean Alford, on the parable of the Ten Virgins, and the other by the Rev. J. Baldwin Brown, on another of the "Misread 'Passages of Scripture.'" Dr. Parker, or as he chooses to style himself, "Joseph Parker, Preacher of the 'Word,'" criticises in a very roundabout fashion Mr. Binney's last volume of sermons. Altogether the number is a good one, and promises well for the New Year.

The Christian Witness contains a hitherto unpublished sermon by the late Rev. A. J. Morris, on "The Bible; a Revelation by its Silence as well as by its Speech." Mr. Morris noted it as a significant fact, and one confirmatory of the Divine authority of the Bible, that it is silent on such matters as priesthood, the destiny of children, the history and destiny of heathen nations (except as related to "God's people") war and slavery, and so on. Dr. George Smith has contributed a very readable paper on "The Pulpit, with Notices of Preachers and Sermons."

Good Words has two or three papers of a more marked religious character than it has had of late. Dean Alford speaks boldly and earnestly on the "Christianity of the Present and of the Future." His two chief notes are, if we read him aright, a revised translation and disestablishment. Take the following extracts:—

"Here we have on the one hand, scholarship, research, enquiry, busy over these same sacred books; the original authorities for their text have been considerably multiplied: important questions respecting the genuine reading of doubtful passages have been set at rest: the meanings of difficult sentences and expressions have been elucidated: and what is the attitude of the Churches of England? We possess an admirable version of the Scriptures, put forth, in its last authorised form, two hundred and sixty-eight years ago. Every Christian Englishman values that version as he values few other things: is jealous of having it touched; has its phrases familiar as household words. Yet every scholar who regards truth rather than popularity, is constrained to confess that this version, excellent as it is, does not now, within many degrees, represent what we know of the text and the meaning of Holy Scripture."

"The Christianity of this country is at the present moment on its trial. We have passed the days of mere thought and books, and we stand on the border of a time of action. What shall that action be? It depends on the Churches of Christ in England to answer that question. God has given us Christianity for all nations, all languages, all modes of thought, all ages of man. Shall this Christianity fulfil its function over our land in the age now coming? Now mark well the situation in which we find ourselves. Christianity cannot coerce, cannot persecute: this weapon of her sovereignty is taken from her by the law of the land. Again, she cannot prevail by railing, storming, anathematizing: this weapon is taken from her, thank God, by the growth of common sense. Persuasion is her only weapon left. And here again she is limited. We are more and more coming to days when persuasion must be sound persuasion. Time was when a well-quoted bit of Latin verse would decide a weighty matter lying altogether beside it. Nor is the day quite gone by, when a well-planted bit of banter sells at a premium which seriously disturbs the market. But it is passing. The great masters of the art of banter are not believed in as they were: men laugh, and go their way; but they are beginning to laugh less with, and more at the scion. Christianity will do well to leave off going down to the Philistines to sharpen her defensive weapons."

LITERARY EXTRACTS.

THE SUNSHINE AND SHADE OF LIFE.—The longer I live, the more firm is my conviction that we may make life very much what we desire it to be, with regard to its sunshine and shade. It is true we cannot, by any sudden effort of mind, or convulsion of feeling, behold light where there has been darkness to us before; but we can cultivate sunshine; we can look for it, pray for it, and welcome it when it comes; and all this goes a long way towards having it. But we can also cultivate darkness by simply closing our eyes against the light; and by this habit, long persisted in, we come at last to be incapable of enjoying the sunshine. Persons who indulge in grievances do this; and there are some who must have a pet grievance—perhaps many; who nurse and fondle them as they would a lap-dog, and are really sorry to lose them, if by any chance they are taken away. The school of affliction is perhaps the best of all schools for teaching us the value of sunshine. The dark days that come sometimes in quick succession, the nights of care and toil and weariness, privation that must be borne, and difficulties that must be met—these are the teachers that bring us fully to understand the beauty and the joy of those green places of earth where the sunshine falls in unclouded splendour, where the flowers spring up at its bidding, and

where the rippling streams reflect its sparkling rays.

—*Mrs. Ellis, in Our Own Fireside, for January.*

OCEANIC LIFE.—For what conceivable purpose, we may ask, are the waters of our oceans and inland seas thus rife with minute animated beings; "with moving creatures that have life," "brought forth abundantly by the waters," in obedience to the Divine command? We shall not presume to say that we know, or perhaps ever can know (what need have we for the knowledge?), the final purposes of created things, or the ultimate will of Him whose "ways are not our ways, nor His thoughts our thoughts"; but there is one purpose which these minute and wonderful organisms have fulfilled in the ages of the past, and which they still continue to fulfil, and that is, they remove from the waters of the ocean those materials which in process of time would become so abundant as to be deleterious to other lives. They remove lime, for instance, and even flint, which are brought down in solution in vast abundance from the abrasion of continents by those mighty streams which drain and irrigate the lands, and form the channels of commerce on our earth. But on what do these microscopic creatures feed? It appears to be a law of the creation, the beneficent will, that is, of the Creator, that animal life should be sustained by food which has itself been previously endowed with life. The life of plants, on the other hand, is sustained by the power which it possesses of appropriating to its vegetable tissues matter that is lifeless, simple, inorganic: carbon, for instance, from the air, and flint and other minerals from the soil. Animals appear to possess no such power; for them, plants or other animals, or, as in the case of man, both of them, must have prepared, and to a great extent have elaborated, the food they require. Hence these tiny denizens of the waters and of the dark floors of the deep ocean, must find tinier organisms than themselves whereon to feed. And such are provided for them in a prolific abundance surpassing all conception. It is well known that in Arctic regions the waters are frequently discoloured to a considerable depth and for many leagues. Modern research has successfully investigated the heretofore unknown cause of the discolouration; it is found to arise from myriads of myriads of microscopic plants, each detachable from the other, and of the sea-weed tribe. It is to these discoloured waters that the whaler by experience resorts, as the natural feeding-ground of his gigantic prey, the true great whale. But these algae are not the whale's food. It is a species, or several species of jelly fish, medusae, which feed upon these plants, and the whales feed upon the medusae!—*The Sunday Magazine for January.*

M.P.'S AND THEIR CONSTITUENTS.

Sir Charles Dilke and Sir Henry Hoare, the members for Chelsea, addressed their constituents on Monday evening in the Vestry Hall, King's-road. Sir Charles Dilke, after referring to the various subjects which had engaged the attention of Parliament last session, and those which would shortly be brought under discussion, said that doubtless the chief interest of the approaching session would centre in the Irish Land Bill and the Education Bill. It might be feared that owing to the views of some members of the Cabinet, and also to the influence of the House of Lords, the expected Irish Land Bill might not be quite so satisfactory as might be desired, still no doubt it would pass, because it would be a bill for which all of them could vote. On the other hand, looking at the condition of Ireland at this moment, he feared there was no hope that the bill, whatever it was, would secure the immediate pacification of that country. In that case, while they left the measure to work out its results slowly and surely, they ought to turn their attention to doing something for the people of England. Sir Charles eulogised the course taken by the powerful Education League, but was sorry to observe that in the draft bill prepared by the council of that body there was something suggested in regard to the reading of the Bible in the schools which the opposite party would seize hold of and use as a compromise with their views—a compromise which could not prove satisfactory. But he hoped that a meeting of the London branch of the League would be called, at which some change in that respect might possibly be effected, because there was no chance of a complete bill on that question being carried at once. He had every reason to believe that a measure was being prepared to do away with the exemption of Government property from rating. Complaining of the probable absorption of the ensuing session by Irish and Scotch questions, by which legislation for England was threatened with something like a deadlock, he said he feared there was no chance of the questions of registration, of pauperism, and of the licensing laws being dealt with this year, and he found that the important subject of the local government of London was to be entrusted to a private member. Sir H. Hoare rapidly reviewed the leading measures of last session, maintaining that in regard to them all he and his colleague had faithfully represented their constituents. With regard to the Irish Land question he had arrived at the conclusion that no single measure on that subject would prove a complete panacea for the ills of Ireland. He declared his adhesion to the general principles of the Education League, and advocated an equalisation of poor rates, but condemned a wholesale system of emigration, by which this country would be drained of its bone and sinew. A vote of confidence in the members for the borough having been unanimously passed, the proceedings terminated with the usual compliment to the chairman.

Mr. Vernon Harcourt, M.P., spoke on Monday afternoon at a meeting in connection with the

Ancient Order of Druids, at Oxford. He spoke at some length on the Irish Land question. He believed it impossible to apply to Ireland in all their strictness the rules which existed in England. They were all agreed that the right of the tenants to their improvements should be secured; and he believed that the Government would approach the subject with that view. But whatever might have been the question before, and whatever might be the condition of Ireland at present, he ventured to say that the unreasonable conduct which had been exhibited by some political parties in Ireland would make the task of the Government more easy than it would otherwise have been, for no one ever thought of asking the Government now to do that which would satisfy such a party as the Fenian party in Ireland. (Cheers.) Referring to education, the hon. gentleman said the time had arrived when it was necessary to proclaim that sectarian feelings should no longer be allowed to stand in the way of education. Another obstacle was the fear that national education might prove too expensive. On that objection he would make this remark. If this country was so poor that it could not afford to have an educated population, it was not rich enough to have an uneducated people. Before leaving the subject of education, he would just say one word respecting Sir John Coleridge's bill for the repeal of the University Tests, and he was happy to say that Mr. Gladstone, in replying to the deputations which had waited upon him from Cambridge and Oxford, had stated that the Government would take upon themselves the responsibility of promoting such a measure. With respect to the project for establishing a Roman Catholic University in Ireland, he believed that no Liberal Government would tolerate any such demand, for nothing could be more inconsistent than to set up an exclusive denominational system in a country in which all religious differences ought to be done away with. Another subject demanding the consideration of Parliament was the report of the commissioners on the condition of the agricultural labourer. A great deal might be done on the subject by legislation and the force of public opinion. The question of the enclosure of waste lands was a most important one. All the land that remained for the use and recreation of the people was the unenclosed waste land, and he remembered the remark of Mr. Bright, that with the exception of some 40,000 people in England, no man could have a place on which to walk except the high road. (Cheers.)

THE QUEEN'S TAXES.

The following statement with respect to the altered mode of collecting the Queen's Taxes, about which great misapprehension seems to prevail, has been published:—

1. INCOME-TAX.—There is no alteration whatever in respect to the payment of income-tax on dividends arising from public funds or shares, on interest of moneys, or on salaries. The tax under each of these heads will be deducted at the time of payment, exactly as before.

The income-tax chargeable in respect of houses or lands, and on profits of trades or professions, for which an assessment is required to be made in and for the year ending the 5th of April, was formerly, by law, payable quarterly; but the first and second quarters have, in practice, been generally collected together in October, leaving the third quarter to be collected in January, and the fourth quarter in the following April.

Under the present law the tax for the whole year ending the 5th of April will be collected in a single payment to be made in the month of January of that year.

2. LAND TAX AND INHABITED HOUSE DUTY.—These taxes are chargeable as before, the house duty being rated on the current annual value of the premises in the year of assessment, ending the 5th of April. They were payable in moieties, on the 20th of September and 20th of March of such year.

The whole year's tax will now be payable in one sum in the month of January.

3. ASSESSED TAXES were chargeable in respect of the greatest number of articles (male servants, carriages, horses, &c.) kept or used at any one time during the year ending 5th of April. These taxes become due only in the year succeeding that in which the articles were kept, and were payable in moieties on or after the 20th of September and 20th of March.

Thus of the assessed taxes on articles kept in the year 1868, ending 5th of April, 1869, one moiety has, or should have been, already paid, and the remaining moiety will still have to be collected in April next.

No tax has been or will be charged in respect of any article kept between the 5th of April, 1869, and the 1st of January, 1870.

4. THE NEW EXCISE LICENCES, which are in lieu of the assessed taxes, come into operation on the 1st of January, 1870.

These licences must be taken out during the month of January, or within twenty-one days from the time at which any of the articles are taken into use; and will hold good until the 31st of December, 1870.

To facilitate the obtaining of the licences, forms of declaration have been prepared, and are being forwarded to all persons whose names appear on the lists of assessed-tax payers; others may obtain them by application by letter, or personally, at Somerset House, or at any of the places indicated in the notices affixed to the church-doors, &c.

The licences will only be supplied on the delivery of these forms, properly filled up, together with the amount of duties payable.

The foregoing explanation will make it evident that no one can be called upon to pay taxes twice for the same articles for any one year, or to pay duty twice in respect of income-tax, inhabited house duty, or land tax for any portion of a year.

The Peabody Fund Trustees have purchased the Magdalene Hospital, Blackfriars-road, as the site of a block of memorial houses.

Miscellaneous.

Mr. Macnish, the retired governor of Stoke-upon-Trent Workhouse, has been accidentally poisoned by drinking photographic chemical in mistake for whisky. Mr. Macnish was staying at a relative's house, Newcastle.

A MODEL DISTRICT.—Not a single prisoner or defendant was brought before the sitting magistrates at the Highgate Police-court on Monday morning. During the whole of last week, although it was holiday time, there was not one case even of drunkenness brought before the bench.

FENIANISM IN ENGLAND.—The *Weekly Register* states:—"It is said, on good authority, that in the counties of Middlesex, Surrey, Hertford, and Essex, there are 100,000 Irish men and women who contribute one shilling a week towards the funds of the Fenians, making a total of 5,000*l.* raised every 7 days for the purposes of this society." [Fudge!]

RELAPSING OR FAMINE FEVER has made its appearance in Manchester. Of course its victims belong to the poorest class. So far, it would seem, only a mild type of the malady has shown itself, but Mr. Bowring, one of the medical officers of the union, has warned the board of guardians to be prepared for the possible spread of the epidemic in a more serious form.

SUSPENSION OF RECRUITING.—Owing to the reductions which are to be made in the army next year, recruiting will for the present be, to a great extent, stopped, and the regiments proceeding on foreign service, as far as possible, augmented by means of the transfer of men from corps whose strength may be above the home establishment.—*Army and Navy Gazette*.

THE FIRST ENGLISH LADY M.D.—Dr. Elizabeth Blackwell (says the *Medical Press and Circular*) is established in London with the view to the practice of medicine. Miss Blackwell is the first English-woman who has taken a degree in medicine. Her diploma was derived from the College of Geneva, in the State of New York. She studied in Paris, and in London at St. Bartholomew's Hospital. Miss Garrett's time is also fully occupied as a successful practitioner of medicine.

A YEAR'S GOOD WORK.—The Royal National Life-boat Institution has issued its report of the services done through its agency during the past twelve months. There were altogether 786 lives rescued by the lifeboats of the institution, in addition to twenty-eight vessels saved from destruction. During the same period the Lifeboat Institution granted rewards for saving 360 lives by fishing and other boats, making a grand total of 1,146 lives saved mainly through its instrumentality.

EMIGRATION FROM LIVERPOOL.—The Government emigration officials at Liverpool on Saturday completed the annual returns of emigration from that port for the last year. They show that those who have left our shores to seek a home elsewhere have exceeded those of any year since 1852. In the last named year the number was 229,000, and in 1869, had not many Irish emigrants left from other ports, that total would have been exceeded. To the United States, still the great centre of attraction to emigrants, there sailed 294 ships, carrying 8,030 cabin and 138,352 steerage passengers. Of this number England contributed 57,000, Ireland 29,000, Scotland 7,231, and foreign countries 44,775. The total number of passenger vessels which sailed from the Mersey in the year was 627, carrying 172,731 passengers, an increase upon last year of no less than 43,394.

THE WELSH EVICTIONS.—Numerous meetings are being held throughout North and South Wales in reference to the evictions for political reasons after the last general election in the counties of Carmarthen and Cardigan. A list of the evicted farmers has been published, and subscriptions are being raised with the view of compensating them for the serious losses which they have suffered in having to leave their farms, many of them having expended considerable sums of money on the land, but being tenants at will, were not in a position to claim compensation from their landlords. Among the principal subscribers to the eviction fund are Sir Pryse Pryse, Bart., Mr. E. M. Richards, M.P., Mr. Dillwyn, M.P., Colonel Stepney, M.P. and Mr. Samuel Morley, M.P., &c. Collections in aid of the fund were to be made at the three thousand Dissenting chapels in Wales last Sunday.

A LITTLE HEROINE.—At Pugwash, Canada, a few weeks ago, the house of a family named Crowley having taken fire, all the inmates except three small children had escaped; but these were sleeping up stairs, and the fire below made it impossible to reach them. Finally the mother's screams from without awakened the eldest, a daughter not twelve years old, who came to the window, and was urged by her mother to throw herself out, but she answered, "No; my brother and sister must be saved." She then returned through the heat and smoke twice, and after throwing the two young children from the window, she let herself drop to the ground, a distance of sixteen feet, and when she was said, "I'm done, mother; but I have saved my brother and sister from being burned up." The little heroine, terribly burned, shocked with the fall, and chilled with the exposure, died early the next morning.

EMIGRATION FROM EAST LONDON.—On Monday night a crowded meeting of the working classes in the East of London was held at the Burdett Hall, East India-road, for the purpose of considering the question of emigration, with special reference to

working men in the East. The meeting was convened under the auspices of the East-end Emigration Club recently originated at the Town-hall, Poplar. Sir George Grey, K.C.B., presided, and long before the hour announced for the meeting the room was densely packed with a representative audience of the working classes. On the motion of Mr. R. Wigram, seconded by Mr. T. Scrutton, it was resolved:—"That in the present depressed state of the labour market at home, emigration to the outlying parts of the British Empire affords a very favourable opening for the permanent employment of industrious and deserving workmen."

REPRESENTATION OF MERIONETHSHIRE.—Lieutenant-Colonel Tottenham, of Plas Berwyn, Llan-gollen, President of the Merionethshire Constitutional Association, Colonel-Commandant of the County Militia, and one of the principal landowners in the lower part of the county, has issued an address in the Conservative interest. The party are putting forth very strong efforts to win back the county, and a close contest is anticipated. At the meeting of the party, at which Colonel Tottenham was solicited to stand in the Conservative interest, nearly 2,000*l.* was subscribed towards meeting his expenses. Lieutenant-Colonel Romer heading the list with 800*l.*, and Sir Watkin Williams Wynn subscribing 500*l.* Mr. Samuel Holland, the Liberal candidate, is addressing the electors in several polling districts this week, but, in accordance with the precedent of previous contests, the Conservative candidate will reserve his maiden speech for the hustings.

THE CONTAGIOUS DISEASES ACT.—A ladies' association has been formed for the purpose of procuring the repeal of the Contagious Diseases Acts. A protest has been published against the principle of the Acts in question, and the promoters of the movement say that the necessity for such an association as they have started becomes more urgent from the fact that a society is already in existence for procuring the extension of the obnoxious measure to the women of the whole kingdom. "We earnestly entreat our countrywomen," they say, "of every class and party, to help us in the difficult and painful task which only a deep sense of duty could have forced us to undertake. We have not entered lightly upon it, nor shall we lightly abandon it, because we believe that in its attainment are involved, not only the personal rights of our sex, but the morality of the nation." The first name on the list of signatures is that of Harriet Martineau. Among others who have signed are Miss Nightingale and Miss Lydia Becker.

A FORMIDABLE IRONCLAD.—The new ironclad ram Rupert, now being laid down at Chatham, is intended to be the most formidable ship, either for offensive or defensive purposes, possessed by any naval Power in the world. Her dimensions will be very moderate—250 feet long, extreme breadth of beam 53 feet, with a mean draught of 22 feet 6 inches, and her burden 3,159 tons. She will be able to attain a mean speed of twelve knots per hour. Her two 18-ton guns are to be carried on a single revolving turret; they will be placed nearly 11 feet above the water, and, therefore, capable of being fought in any weather. The ram-bow is spear-shaped, which will enable the vessel to attack ironclad ships at their most vital part—that is, on the weak side plating below the armour. She will have two light masts only, and a few small four and aft sails, as she is intended to move only on her engine power. The construction of the Rupert is to be pushed forward as rapidly as the resources of the establishment will permit.

BOARD OF CONCILIATION IN THE IRON TRADE.—In the spring of last year it will be remembered a Board of Conciliation for the iron trade of the North of England was established, and the Board not being able to agree upon a question of wages submitted to it, Mr. Rupert Kettle was called in as arbitrator, and gave to the men an advance of five per cent. They have now made an application for a further increase of ten per cent., basing their claim upon the improved condition of the trade. The masters, however, offer five per cent., leaving it to the arbitrator to decide whether they should pay more. Further, they offer, if the men bind themselves for a year, to give an increase of 7*1/2* per cent. for the year, or one of five per cent. for the first six months, and a further increase of the same amount for the last six months. A resolution was passed on Monday by the Board, recommending that the men should continue work pending the decision of the question, and adjourning the meeting until Monday next at Darlington.

CHEAP TRAINS FOR THE WORKING CLASSES.—The example of the London, Chatham, and Dover Railway Company, in returning to the former tariff of charges on the Metropolitan Extension, has been followed to some extent on the South London line of the Brighton Company. The latter company has conferred a great boon on the working classes by the establishment of workmen's trains between London-bridge and Norwood Junction, Streatham, New Cross, and Wapping, besides the trains which have run for some time between Victoria and London-bridge. On Saturday morning, when the new system was commenced, the company despatched altogether nineteen trains—six between Victoria and London-bridge, three each way; four between London-bridge and Norwood Junction; one between London-bridge and Streatham; and eight between New Cross and Wapping, four each way. It is satisfactory to learn that in every case the trains were well filled. They stopped at all intermediate stations,

and notices were issued to the passengers stating that their tickets were available by any third-class train after four p.m., and one o'clock p.m. on Saturdays.

THE CRYSTAL PALACE COMPANY.—On Thursday the Crystal Palace Company held their annual meeting at the Cannon-street Hotel, Mr. Thomas Hughes, M.P., in the chair. In moving the adoption of the report, Mr. Hughes said the number of attendances during the past year had been over 2,000,000, which was a much larger number than had visited the aggregate of any six of the public institutions supported by national taxation, and to which the entrance was free. Notwithstanding the very great depression in trade, which almost immediately affected the labouring and middle classes, upon whom the palace was dependent for support, the result of the year's trading had been that the gross receipts had amounted to 143,000*l.*, out of which they had actually saved and kept for division 47,000*l.* odd, which was clear profit upon the company's trading; and he thought that was a most satisfactory result. The board was able most confidently to recommend a dividend of 1*1/2* per cent. upon the ordinary capital. Last year it fell to his lot to make a proposal to the shareholders that they should forego receiving the dividend which had been declared. This year he had the pleasure of recommending that the dividend be paid, and to congratulate the shareholders upon the fact that it could be paid without having recourse to the previous practice of borrowing from their bankers or putting themselves under an obligation to any one. A good deal of discussion followed the chairman's speech, and some of it was of a warm character; but eventually the report was adopted *en masse*.

VITALITY AMONGST THE QUAKERS.—The American Philosophical Society has received from Mr. Pliny Earle Chase an important contribution on the value of life in the town of Philadelphia. Mr. Chase shows that, notwithstanding the increased juvenile mortality, the Philadelphia life tables indicate a possible life in Philadelphia of 114 years, a probable life of 33*1/4* years, and an expectation life of 35*1/2* years. He means by the term "possible" life, the limit sometimes obtained in a given locality; by the "probable" life, the age the probability of living beyond which is as great as that of dying before the age is attained; and by the "expectation" life he defines the average which will be attained by all who are born. In sixty-two years the average mortality was 1 in 47.836, the coloured mortality in the same period being 1 in 27.763. The ratio of still births to total births was 4*1/3* per cent., and to total deaths 5*1/8* per cent. The ratio of living births to population was 2*8* per cent., and of deaths to births, 7*4*. The average natural increase was 3*3*, and the increase by immigration 2*6* per cent. The main age at death was 23*57* years, and the main age of persons living was 24*29*. But the most interesting facts in Mr. Chase's tables are those which show how the simple mode of life of a Quaker community compares with the life of a more active, or, rather, more luxurious people. He analyses the two life-tables of the communities of Philadelphia, dividing them into "Friends" and "Philadelphia," and finds, as his results, that the Friends at the age of twelve years have a maximum vitality of 20*49* per cent. over their neighbours; that from twenty to sixty years of age they have a proportionate mortality of 23*87* under their neighbours; that their expectation of life is 24*62* per cent. higher, their probable life 43*78* per cent. more valuable, and their proportionate mortality at birth 44*70* lower than the mortality of their neighbours. The Quakers of Philadelphia approach thus towards the Jewish race, in respect of vitality, in which they are, probably, exceptional to all other Christian communities.—*Lancet*.

THE MARQUIS OF WESTMINSTER'S WILL.—The *Illustrated News* states that the personality of the late Marquis of Westminster was sworn under 800,000*l.* The will is dated April 17, 1867, with five codicils, the last dated Aug. 31, 1868, and his lordship died at Fonthill, Wilts, Oct. 31, 1869, aged seventy-four, leaving two sons and eight daughters. The bequests are numerous and large. To his private secretary, W. R. Glennie, he leaves 400*l.* a year; to George Allen, his election agent, 200*l.* a year; John R. Lyon, 200*l.* a year; Samuel Ullit, 120*l.* a year; George Hughes, his Halkyn agent, 100*l.* a year; Thomas Fleming, 100*l.* a year; John Richmond, his Dorsetshire agent, 80*l.* a year; G. T. West, late porter at the Grosvenor Estate Office, London, 60*l.* a year; and to Eleanor, daughter of his late agent, W. Batten, of Shaftesbury, 40*l.* a year; to Lord Ebury, his lordship's brother, 20,000*l.*; to Cecil T. Parker, 10,000*l.* He bequeaths to his daughter, Lady Theodora, on the decease of his relict, certain estates in Montcombe; and to his son-in-law, Sir Michael R. S. Stewart, certain estates in Wiltshire. His estates in Dorsetshire he leaves to his son, Lord Richard de Aquila Grosvenor, subject to the Marchioness's life-interest therein and a provision for his daughter, Lady Theodora, to whom he has made an appointment in her favour from a sum of 50,000*l.* under the will of the first Marquis. He devises to his eldest son, Hugh Lupus, now Marquis of Westminster, his estates in the county palatine of Chester and the Principality of Wales; and leaves him all MSS. and books at Eaton Hall, with the gold torques, armour, stone groups, marble statues, granite seats, Egyptian figures, together with all the ordinary household furniture. He also leaves to his eldest son all the Parliamentary books and papers at Grosvenor House, and all the furniture at Halkyn Castle, Flintshire; his thoroughbred stud, his silver

stars, gold ornaments, the onyx George set in brilliants, court sword and Count Orloff's sabre, Lord-Lieutenant and Lord-Steward's uniform, Garter robes, and Parliamentary robes and coronet. There are certain jewels left to his wife for her life, which, after her decease, are to revert to the holder of the title as heirlooms. His lordship has made bequests by way of remembrance to each of his daughters, the Duchess of Northumberland, the Countess of Macclesfield, Lady Wenlock, Lady Leigh, Lady Octavia, and Lady Theodora. The residue of his property, real and personal, he leaves to his wife for her life, and, after her decease, to his son, Lord Richard de Aquila Grosvenor, absolutely.

Gleanings.

The Palestine and the Sinai Exploration Funds have been united.

The *North Wales Chronicle* says a silver mine has been discovered at Nantlle, Carnarvonshire.

On the 1st of January, 1870, the old copper coinage ceased to be a legal tender.

Eight London theatres are now under the management of ladies.

Thomas Murphy has applied for a divorce at Chicago, on the ground that he was married only "in fun."

More than four thousand deaths have been registered from scarlet fever in London within the last six months.

A hat manufacturer in the Strand claims for himself the title of "Universal Sympathiser," because, he says, he has felt for everyone.

It is stated that a pupil of Baron Liebig has discovered certain ethers, which when poured upon some chemical compounds, produce instantaneously precious stones of all kinds.

The Chicago Common Council has adopted a resolution declaring that, "whereas the habit of smoking in open council is unbecoming gentleman and legislators," smoking should be stopped.

Kansas, by law, offers to anyone planting and successfully growing for three years an acre or more of forest trees, or a half a mile or more of forest trees along any highway, a bounty annually for twenty-five years of two dols. per acre or half mile.

The foot-and-mouth disease has again broken out, and is on the increase in the districts around Brixton. Several herds of milking cows are for the second time affected with the disease.

At Singapore, the planters have found that the killing of tigers has been attended by the greater pest of an increase of wild hogs, which destroy the crops. One English planter has therefore become a protector of tigers, to restore the balance.

The Rev. Dr. Stowe, husband of Mrs. H. B. Stowe, being in Canada, was introduced to an English gentleman, who expressed himself very glad to see him, and added, "I should be much more pleased to see your wife." "Yes," said Dr. Stowe, "so should I."

General Smith, in Congress, while delivering one of the long prosy speeches for which he was noted, said to Henry Clay, "You speak, sir, for the present generation, but I speak for posterity." "Yes," replied the great Kentuckian, "and it seems you are resolved to speak till your audience arrives."

THE CAVE OF ADULLAM.—A private letter from Suez says:—"Mr. W. H. Gregory, M.P. for Galway, has been travelling in these regions, and, a few days ago, made a pilgrimage to the real cave of Adullam, accompanied by two Liberal journalists—Mr. Edward Dicey and Mr. J. C. Parkinson—in order that he might penitentially forswear Elcho and all his works, which he did entirely to the satisfaction of his companions."—*Scotsman*.

AN OLD FOLKS' CHRISTMAS DINNER.—Mr. A. B. Walker, one of the members of the Liverpool Town Council, entertained more than 700 people at dinner on Wednesday evening. None of the guests were under fifty years of age. There were present few, if any, who numbered so few years. There were ten whose ages each were ninety; there were several ninety-two; and one who had numbered ninety-six. Every man took home with him a quarter of a pound of tobacco, and each old lady half a pound of tea.

EXTRAORDINARY ANECDOTE.—The Rev. H. Ward Beecher, in a sermon preached at Boston (U.S.), on the 19th ult., said—"Men got the notion that they had committed the sin against the Holy Ghost, very often as the result of bodily weakness operating upon the mind. It assumed then the form of a religious melancholy or insanity; but when men had any anxiety at all about it, it showed that there was a conscience left and they were not reprobate. Good Christian men sometimes got that notion. One of the predecessors in his father's church—Dr. Champin, of Litchfield, Conn.—had this conviction, and he never showed himself so much a Christian as when he thought that God was about to send him to hell; for if it was His will he would go willingly. Well, he was very miserable about it until one bright day the thought struck him that when he got to hell he would open a prayer-meeting there."

CANINE AFFECTION.—Donald MacDonald, who had been a shepherd for some years with Mr. Sutherland at Tanachy, near Fochabers, died lately and left a favourite collie, which appears to have been devotedly attached to his master. When Donald was lying in his coffin the faithful dog was observed to stand up and place his paws on the edge of the coffin. He gazed for a considerable time on the face of his

deceased owner, as if taking a final farewell, and singular to say, he accompanied the funeral procession to the burying-ground at Chelford in the Erzie, a distance of four miles from his master's residence. Two days after the poor disconsolate animal was observed scraping upon the grave, and the mould had been so far cleared out that the coffin was exposed. The devoted collie was removed with difficulty, and he has since then formed an uncommon attachment to the sexton.—*Forres Gazette*.

A NEW PANACEA.—The *Daily News* remarks that Sir Frederick Pollock appears to have discovered a new remedy for some of the infirmities of old age. The facts have been forwarded to the *Practitioner* by the President of the College of Physicians. Sir Frederick is now eighty-six years of age, and to the great wonder and joy of his friends his strength scarcely in any way fails him. Still some years ago he suffered from the indefinable nervous malaise which is incident to old age, and which sometimes makes itself known in painful spasms more or less connected with the digestive system. He tried the best rectified ether, which he inhaled from an ordinary bottle applied to one nostril. The safety of the experiment to some extent depends on the inhalation through only one nostril. A few whiffs taken in this way removed spasm and pain, and induced a general tranquillity of the nervous system. Sir Frederick goes on with the inhalations every day, and enjoys in consequence magnificent health. The quantity of ether which he uses is variable; sometimes it amounts to several ounces a day; but how much of it escapes and how much of it is absorbed into the system it would be difficult to estimate.

THE YEAR'S PUBLICATIONS.—The *Publishers' Circular* gives this week some statistics of the publishing trade during the past year which are worth a note. It appears that no less than 5,136 book titles have been registered in the lists of that publication in the year. But of these, it is explained, some are mere re-entries for change of price; so that the actual number of new books and new editions is 4,569. Theology appears to be the most productive of all classes, as it is certainly the least subject to those fluctuations of seasons which affect the demand for lighter reading. Upwards of 1,000 publications are set down under this heading against 461 new works of fiction, 600 juvenile works, 142 law books, 288 works of travel, 292 books of history and biography, 160 medical books, and 274 publications classed under "poetry and drama." When we come to look at the ebb and flow of this great literary stream, some facts of interest present themselves. For example, the intimate connection between books and the fireside is shown in the fact that the numbers of books published rise from 249 only in September, to 522 in October, 479 in November, and 577 in December. The great bulk of the latter number appear to be issued within the fortnight preceding Christmas Day. Another, though less marked, season appears to take place about Easter, when there is a slight increase over the duller months.

LIFE INSURANCE FOR MINISTERS.—A greyheaded clergyman remarked in our presence the other day that he had not at any time been in a position to insure his life. His case, unfortunately, is by no means exceptional. There are many hard-working curates, and not a few incumbents, whose family remain without any provision; while there are ministers of all denominations who can provide but very insufficiently for the contingency of death. As a consequence, nothing is more common than to receive applications for help on the ground that a clergyman's widow or a clergyman's daughter has been left in needy circumstances; and it often happens in such cases that the utmost efforts of friends can secure but a scanty subsistence. Why should not each congregation undertake to insure its minister's life for a less or greater sum? Even a hundred pounds so secured would be a relief to some anxieties. If such a practice were general, no great difficulty would be occasioned by removals; and it would be easy in those many instances where an appointment is recognised as permanent. The Wesleyan Methodist Conference expects all its members to subscribe to an "annuitant fund," by which some provision is made for widows, as well as for old age; and this is supplemented by an "auxiliary fund," voluntarily sustained by the people. This system of mutual assurance cannot be applied where congregations act separately: though some attempts have been made by other denominations to establish similar funds. The Free Church of Scotland has also its provision. But where there is no central fund, it is frequently a hard matter for the poor clergyman or minister to pay for an adequate insurance. In such cases, there could be no better New Year's gift, or testimonial, to the family than a policy from some good office. The sum required for the annual premium would be a trifle from the congregational fund, or from the united subscription of a few friends, though beyond the reach of the minister to take from his scanty income. What troubles and anxieties might be saved by so small a gift of thoughtful generosity!—*Leisure Hour*.

HOLLOWAY'S PILLS.—The slightest indisposition, to prevent it rapidly running from bad to worse, demands attention before the winter fairly sets in. A few doses of these thoroughly purifying and strengthening Pills will always be beneficial when the least disorder reigns or when nervous fears oppress. Two or three Pills at bedtime have the happiest effect in promoting perfect digestion, whereby the muscles are rendered more vigorous, the spirits more buoyant, and the entire frame more active. Holloway's medicine raises the standard of the digestive apparatus to the highest pitch by regulating and stimulating every organ for the concoction of each meal, and thus this excellent corrective increases the quantity of nutriment derivable from a given quantity of food.

NOTICE.—On and after the 5th January, all announcements intended for this column must be accompanied by a remittance of half-a-crown in postage stamps.

Births, Marriages, and Deaths.

MARRIAGE.

HALL—SIBREE.—December 30, at Salem Chapel, Hull, by the father of the bride, assisted by the Rev. R. A. Redford, M.A., LL.B., the Rev. W. G. Hall, of Penzance, to Mary, third daughter of the Rev. James Sibree, of Hull.

DEATHS.

MIDGLEY.—December 29, aged forty-nine years, Ann, the beloved wife of John Midgley, of Colne, Lancashire, and youngest daughter of the late John Houseman Barber, of Nottingham.

JUKES.—December 31, at Northampton, at the residence of her brother-in-law, the Rev. John Hoxley, Sarah, widow of the late Rev. John Jukes, of Bedford.

LOWDEN.—December 31, at 149, Cheapside, London, Mr. James Lowden, aged seventy-four.

BUCK.—January 2, at his residence, Woodbridge-road, Ipswich, Mr. George Buck, in his seventy ninth year.

ASTHMA.—Datura Tatula.—"Of great efficacy in cases of asthma and chronic bronchitis."—*Dublin Journal of Medical Science*. "The fumes cause no nausea, so that the most delicate lady may use the remedy. I have never known an instance in which relief was not obtained."—Letter from Gen. Alexander. Tins 2s. 6d., 5s., 10s., and 18s. Cigars and Cigarettes, in boxes, 3s., 5s., and 15s. Pastilles for inhalation, boxes 2s. 6d., 5s., and 10s. Savory and Moore, 143, New Bond-street, London.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 33, for the week ending Wednesday, Dec. 29.

ISSUE DEPARTMENT.

Notes issued	£33,288,640	Government Debt	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	18,288,640
			£33,288,640

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities	
Interest	8,103,301	(inc. dead	
Public Deposits	8,585,215	weight annuity)	£18,811,953
Other Deposits	18,204,607	Other Securities ..	19,781,988
Seven Day and other		Notes	10,880,600
Bills	445,490	Gold & Silver Coin	907,983
			£41,891,613

Dec. 30, 1869.

GEO. FORBES, Chief Cashier.

Markets.

CORN EXCHANGE, LONDON, Monday, Jan. 3.

Our market was very scantily supplied with English wheat this morning. The demand was restricted. The best parcels of English wheat sold at late quotations, but samples affected by the damp weather were neglected. For foreign wheat we repeat last week's quotations. In flour little business was transacted, and prices without alteration. Beans and peas were the turn lower. Barley sold at last week's prices. Of oats we have few arrivals. A steady business was doing, and the prices of this day week were freely paid. Indian corn was without alteration. Few fresh arrivals have been reported at the ports of call. Cargoes of all descriptions of grain are held at the prices of last week.

CURRENT PRICES.

	Per Qr.		Per Qr.
WHEAT—	s. d.		s. d.
Essex and Kent,			
red, old	46 to 49		34 to 35
Ditto new	38 45		41 42
White, old	47 52		36 40
" new	40 49		36 40
Foreign red	—		Foreign, boilers
" white	—		—
BARLEY—			RYE
English malting ..	28 32		31 32
Chevalier	35 42		
Distilling	32 35		
Foreign	—		
			OATS—
MALT—			English feed
Pale	—		18 21
Chevalier	—		Scotch feed
Brown	48 55		16 18
			" potato
BEANS—			Irish black
Ticks	36 38		16 18
Harrow	40 42		" white
Small	—		Foreign feed
Egyptian	—		—

METROPOLITAN CATTLE MARKET, Monday, Jan. 3.—The total imports of foreign stock into London last week amounted to 5,059 head. In the corresponding week in 1869 we received 1,617; in 1868, 7,116; in 1867, 4,027; and in 1866, 5,856 head. Notwithstanding that the supplies of stock were somewhat limited, there was little animation in the cattle trade to-day, and the general tendency of prices was downwards. Butchers have been somewhat over supplied of late; and the carcase trade having ruled dull at low prices, their comparatively small wants have been supplied at the dead meat market. The change in the weather has also unfavourably influenced the trade, purchases being restricted in consequence. The show of foreign stock was small, but comprised some good French and Dutch beasts of good character. In the sheep market Holland was well represented. From our own grazing districts the arrivals were fair, among which were some of good quality. The general character of the market was decidedly inferior to that of last week; nevertheless there was a decided want of animation in the trade; and although some few prime Scots realised 5s. 8d., the general top price for good beef was not above 5s. 6d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received about 2,000 shorthorns, &c.; about 700 of various breeds from other parts of England, 245 Scots and crosses from Scotland, and about 450 beasts from Ireland. Considering the high prices current for meat in the North country markets, the number of sheep in the pens was large. The demand for all breeds was inactive, and the prices gave way fully 2d. per 8lbs. as compared with Monday last; top price for best Southdowns being 5s. 10d. per 8lbs. Veal and pork met a quiet sale at the quotations annexed.

Per 8lbs. to sink the Offal.

	s. d.	s. d.	s. d.	s. d.
Inf. coarse beasts, 3	4	to 8	10	5
Second quality	4	0	4	6
Prime large oxen, 4	8	5	4	0
Prime Sots, &c., 5	4	5	8	0
Joars inf. sheep, 3	6	4	0	6
Second quality	4	2	5	4
Pr. coarse woolled 5	2	5	6	6
Quarter-old store pigs, 32s. to 36s. each,				

METROPOLITAN MEAT MARKET, Monday, Jan. 3. Poor show of meat at to-day's market. The demand was inactive, and the market has had a downward tendency. The imports into London last week consisted of about 222 packages from Hamburg, 27 packages from Harlingen, and 48 packages from Rotterdam.

Per Sib. by the carcass.

	s. d.	s. d.	s. d.	s. d.	
Interior beef	3 0	to 3 4	Inf. mutton	3 0	3 4
Middling ditto	3 8	4 0	Middling ditto	3 4	3 8
Prime large do.	4 6	4 8	Prime ditto	4 4	4 10
Do. small do.	4 8	4 10	Ven.	4 8	5 4
Large pork	4 4	4 8	Small pork	5 0	5 6

COVENT GARDEN, Saturday, January 1.—The closing period of the year is usually a dull one in general business, and especially is this so at the present time, as there is great depression of trade, and an unwillingness to embark in anything requiring additional capital; at the same time stocks are heavy. The foreign consignments are unusually heavy. Home produce is also plentiful, especially in the case of hot-house grapes and pines. The late frost has had but little influence in retarding the supply of out-door produce. The potato market is overstocked and remains dull, at about the same quotations. Flowers chiefly consist of pelargoniums, mignonette, fuchsias, chrysanthemums, primulas, poinsettias, heaths, tulips, and hyacinths.

BREAD.—LONDON, Saturday, Jan. 1.—The prices of wheaten bread in the metropolis are from 7d. to 7½d.; household ditto, 5d. to 6d.

PROVISIONS, Monday, January 3.—The arrivals last week from Ireland were 350 finkins butter, and 3,531 bales bacon, and from foreign ports 14,591 packages butter, and 388 bales bacon. The transactions in the Irish butter market are of a very limited character; the finest foreign in good demand at full prices; best Dutch 12s., to 13s. The bacon market ruled firm, and sales of best Waterford made at 7s. to 7s. on board.

BOROUGH HOP MARKET, Monday, January 3.—Our market shows the usual dullness prevalent at this period of the year, but prices remain steady, and with the short supply of the last growth now remaining present prices will doubtless be supported, when trade is thoroughly resumed. There is again a falling off of arrivals both from America and Europe, our receipts this week being 1,983 bales against 2,101 last week. Continental markets are all stated to be inactive. New York advices to the 22nd ultimo report a quiet market, which continues very firm. Mid and East Kent, 7s. 0s. 9d. 15s., to 12s. 12s.; Wealds, 6s. 0s., to 7s. 15s.; Sussex, 6s. 12s., 6s. 10s., to 7s.; Bavarians, 7s. 0s., 9s., to 11s. 5s.; French, 5s. 0s., 6s. 6s., to 7s. 10s.; Americans, 5s. 5s., 6s. 0s., to 6s. 10s.; Yearlings, 2s. 0s., 3s. 5s., to 5s. 0s. The import of foreign hops into London last week consisted of 102 bales from Antwerp, 216 from Bremen, 50 from Calais, 50 from Hamburg, 37 from Rotterdam, and 16 bales from Montreal.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, Jan. 3.—These markets are fairly supplied with potatoes. The business doing has been very moderate, at our quotations. The imports into London last week consisted of 237 tons 4,777 bags 581 packages 6 sacks from Antwerp, 406 bags from Brussels, 19 bags from Rotterdam, and 189 sacks from Dunkirk. English Shaws, 7s. 0s. to 8s. per ton; English Regent, 5s. to 9s. per ton; English rocks, 6s. to 7s. per ton; Scotch Regent, 7s. to 10s. per ton; French, 6s. to 7s. per ton.

SEED, Monday, Jan. 3.—There is little English cloverseed offering, and prices are high for all fine qualities. Foreign qualities crop up in value. White samples were quite as dear. English Trefolos remain firm, and are held high. Foreign parcels were fully as dear. Canaryseed supports full values. Foreign tares remain dull, and offered at very moderate prices.

WOOL, Monday, Jan. 3.—Although business in English wool has not been extensive, owing to the holidays, firmness has continued to be the feature of the English wool market, owing to the improvement which has taken place in the yarn trade. Choice lustres continue most in request, but the transactions in other descriptions have been to a fair average extent. With the continuance of the improved feeling in the spinning trade, a steady demand may be anticipated.

OIL, Monday, Jan. 3.—For linseed and rape oils the market has been firm, and prices have been supported. Other oils have been steady in value; but the demand has been active.

TALLOW, Monday, Jan. 3.—The market is steady. Y.C. on the spot, 4s. 6d. per cwt. Town tallow, 4s. net cash.

COAL, Monday, Jan. 3.—Market in an unsettled state, owing to the change of the weather. Hartlepool, original, 21s.; ditto East, 19s.; Lambton, 19s.; Holywell Main, 17s.; Hartley, 16s. 9d. Ships fresh arrived, 23; ships left from last day, 8; ships at sea, 20.

Advertisements.

MONARCH INSURANCE COMPANY.

(LIMITED.)

FIRE AND MARINE, Non-Tariff.
ROYAL EXCHANGE AVENUE, LONDON,
AND
EXCHANGE BUILDINGS, LIVERPOOL.

UNRIVALLED and COMBINED ENTERTAINMENTS for the CHRISTMAS HOLIDAY SEEKERS.—Professor Pepper's Lecture, entitled, A SHOCKING JAR. The Lightning Inductorium charges the Largest Leyden Battery extant, and Gassiot's Cascade Apparatus.—THE NEUROCRYPT, or Woman of Nerve; a beautifully modelled Automaton, constructed by J. S. Cavell, Esq., performs the most graceful, and *ergo*, feminine evolutions.—CHRISTMAS and its Customs; Mr. Wardroper's Musical and Pictorial Entertainments. Illustrations: Christmas Fare and jovial old Father Christmas; The Yule Log; The Church decorated; The Squire's Seat; The Christmas Carols.—THE MYSTERIES OF UDOLPHO. The Ghost Illusion perfected. Three emanating from one. Ghosts innumerable! Mr. Wardroper narrates the horrors, and Mr. Pichler has added to the Ghostly illustrations. Accredited Relics of the Maximilian Reign.—PETIT CONCERT, in which the renowned Baritone, Herr Angyalphi, supported by the Band of the Institute, led by Mr. Frewin, and Herr Schalkenbach, on the Electric Organ.—THE MYSTERIOUS HAND.—Matthews, the Prestidigitateur.—"Icetard" resuscitated Automatically.—AMSTERDAM: its EXHIBITION and People, from personal observations made by Professor Pepper during his late tour.—PECULIAR PEOPLE OF THE PERIOD, by Messrs. Wardroper.—The ROYAL POLYTECHNIC'S change for One Shilling.

A SERVANT and HOUSEKEEPER.—WANTED, a steady, active, middle-aged PERSON to SUPERINTEND the FAMILY of a WIDOWER. Family small, but including an infant. She would have outdoor assistance. Respectable references required.—Answer to D. E. F., 5, Downs Park-road, N.E.

THOMAS COOPER'S ENGAGEMENTS for the Year 1870.

JANUARY	1, 2, 3, 4, Market Weighton, Yorkshire.
	5, 6, 7, York.
	8, 9, 10, 11, 12, 13, 14, Dukinfield, near Manchester.
	15, 16, 17, 18, 19, 20, 21, Rawtenstall, Lancashire.
	22, 23, 24, 25, 26, 27, 28, Over Darwen, Lancashire.
	29, 30, 31, Newton-le-Willows, Lancashire.
FEBRUARY	1, 2, 3, 4, Newton-le-Willows, Lancashire.
	5, 6, 7, 8, 9, 10, 11, Warrington, Lancashire.
	12, 13, 14, 15, 16, 17, 18, Liverpool.
	19, 20, 21, 22, 23, 24, 25, Bolton, Lancashire.
	26, 27, 28, 29, 30, 31, Clitheroe, Lancashire.
MARCH	1, 2, 3, 4, Blackpool, Lancashire.
	5, 6, 7, 8, 9, 10, 11, Fleetwood, Lancashire.
	12, 13, 14, 15, 16, 17, 18, Lancaster.
	19, 20, 21, 22, 23, 24, 25, Saltaire, near Bradford, Yorkshire.
APRIL	1, Clitheroe, Lancashire.
	2, 3, 4, 5, 6, 7, 8, Sabden, near Blackburn, Lancashire.
	9, 10, 11, 12, 13, 14, 15, Accrington, Lancashire.
	16, 17, 18, 19, 21, 22, Haslingden, Lancashire.
	23, 24, 25, 26, 27, 28, 29, Manchester.
MAY	30, Holmfirth, Yorkshire.
	1, 2, 3, 4, 5, 6, Holmfirth, Yorkshire.
	7, 8, 9, 10, 11, 12, 13, Kirkburton, near Huddersfield.
	14, 15, 16, 17, 18, 19, 20, Saltaire, near Bradford, Yorkshire.
JUNE	21, 22, 23, 24, 25, 26, 27, Keighley, Yorkshire.
	28, 29, 30, 31, Sedbergh, Yorkshire.
	1, 2, 3, Sedbergh, Yorkshire.
JULY	4, 5, 6, 7, 8, 9, Kirkby-Stephen, Westmoreland.
	11, 12, 13, 14, 15, 16, Middleton-in-Teesdale.
	18, 19, 20, 21, 22, 23, Barnard-Castle.
	25, 26, 27, 28, 29, 30, Kendal, Westmoreland.
	1, Kendal, Westmoreland.
	2, 3, 4, 5, 6, 7, 8, Barrow-in-Furness.
	9, 10, 11, 12, 13, 14, 15, Whitehaven, Cumberland.
	16, 17, 18, 19, 20, 21, 22, Workington, Cumberland.
	23, 24, 25, 26, 27, 28, 29, Penrith, Cumberland.
	30, 31, Carlisle.
AUGUST	1, 2, 3, 4, 5, 6, 7, 8, Alston, Cumberland.
	13, 14, 15, 16, 17, 18, 19, Hexham, Northumberland.
	20, 21, 22, 23, 24, 25, 26, Alnwick, Northumberland.
	27, 28, 29, 30, Morpeth, Northumberland.
SEPTEMBER	1, 2, Morpeth, Northumberland.
	3, 4, 5, 6, 7, 8, 9, Scotland Gate, near Morpeth, Northumberland.
	10, 11, 12, 13, 14, 15, 16, Seghill, Northumberland.
	17, 18, 19, 20, 21, 22, 23, East Holywell, near Newcastle-on-Tyne.
	24, 25, 26, 27, 28, 29, 30, South Shields.
OCTOBER	1, 2, 3, 4, 5, 6, 7, North Shields.
	8, 9, 10, 11, 12, 13, 14, Newcastle-on-Tyne.
	15, 16, 17, 18, 19, 20, 21, Sunderland.
	22, 23, 24, 25, 26, 27, 28, Darlington.
	29, 30, 31, Stockton-on-Tees.
NOVEMBER	1, 2, 3, 4, Stockton-on-Tees.
	5, 6, 7, 8, 9, 10, 11, Middlesborough, Yorkshire.
	12, 13, 14, 15, 16, 17, 18, Whitby, Yorkshire.
	19, 20, 21, 22, 23, 24, 25, Pickering, Yorkshire.
	26, 27, 28, 29, 30, Scarborough, Yorkshire.
DECEMBER	1, 2, Scarborough, Yorkshire.
	3, 4, 5, 6, 7, 8, 9, Bridlington, Yorkshire.
	10, 11, 12, 13, 14, 15, 16, Driffield, Yorkshire.
	17, 18, 19, 20, 21, 22, Beverley, Yorkshire.
	23, 24, 25, 26, 27, 28, 29, 30, York.

Letters to be addressed, "Thomas Cooper, Lecturer on Christianity," at the town to which I am appointed, as "Blackpool, Lancashire"; "Carlisle"; "Whitby, Yorkshire"; &c. &c.

* Correspondents are requested NOT to put "Post-office" on their letters to me.

T. C.

MIDLAND COUNTIES PROPRIETARY SCHOOL (Limited) TETTENHALL PROPRIETARY SCHOOL.—There will be VACANCIES after the CHRISTMAS HOLIDAYS for TWO ASSISTANT MASTERS. They must be competent to teach the ordinary branches of English Classics and Mathematics, the one being specially qualified in Classics, the other in Mathematics. Salaries, £100. and £70. per annum, with board and lodging. A preference will be given to Nonconformists. A Foreign Master will also be required to teach French, German, and Music.—Application to be sent to S. Dickinson, Esq., Hon. Sec., Newbridge, Wolverhampton.

INDEPENDENT COLLEGE, FAIRWATER, TAUNTON.—SECRETARY, STEWARD, and MATRON.—The Committee of the above College require a Lady and Gentleman, married, the former as Matron, the latter as Secretary and Steward, of the above College, at a Salary of £100. a year; or a Lady unmarried to act as Matron at a Salary of £50., and a Secretary and Steward unmarried at a Salary of £100. a year.

In either case the officers appointed will reside and board at the College, and be under the directions of the Principal and Committee.—Applications to be sent to the Rev. J. S. Underwood, the Secretary, Taunton.

SPRING HILL COLLEGE, BIRMINGHAM.

The CHRISTMAS RECESS TERMINATES in the middle of JANUARY, 1870. GENTLEMEN desirous to ENTER the College as MINISTERIAL or LAY STUDENTS, should make application to the Secretary before JANUARY 10th.

Professors:—Exegetical Theology and Hebrew, Rev. T. R. Barker; Dogmatic and General Theology and Philosophy, Rev. D. W. Simon, M.A., Ph.D.; Classics, Mr. John Masie, B.A., of St. John's College, Cambridge; Mathematics and Natural Science, Rev. G. Deane, D.Sc., of the University of London.

R. W. DALE, M.A.,
Chairman of the Board of Education.

G. B. JOHNSON,
Hon. Sec. to the College.

THE PUPILS of the Rev. G. D. BARTLET, M.A., South Grove, Highgate, REASSEMBLE (after Christmas Vacation) on MONDAY, 24th January, 1870.

EDUCATION.—BRIGHTON.—The DAUGHTER of a first-class GROCER or DRAPER can be RECEIVED upon reciprocal terms, in a superior finishing LADIES' SCHOOL. A thorough education, with accomplishments, and sound religious training. Terms, fifty guineas. References to ministers and parents of pupils.—Address, W. M. M., care of Mr. Elson, Ironmonger, Brownlow-street, Holborn, London.

ST. JOHN'S COLLEGE, ANGELL PARK GARDENS, BRIXTON, LONDON.

The Rev. EDWARD BEWLAY, late Pastor of Sutherland Congregational Church, Walworth, EDUCATES a limited number of YOUNG GENTLEMEN between the ages of Seven and Fourteen years, in every branch of study adapted to qualify them for Commercial or Professional pursuits. Greek and Latin are included, but special attention is devoted to Modern Languages, and other departments of knowledge which the peculiarities of the times now passing over us imperatively require. All College and domestic appointments are of high class.

Prospectus by post on application.
Two railway-stations three minutes from the College.
Next SESSION OPENS JANUARY 24, 1870.

LAW.—A GENTLEMAN passed (but not admitted), who has served his articles in the country and London, and has recently been managing a country practice, desires an ENGAGEMENT in London or elsewhere. First-class Testimonials.—Lex, Museum, Wisbeach.

SCARBOROUGH.—Mr. J. S. BARKER, B.A., RECEIVES a few GENTLEMEN to prepare for College or the Public Examinations.—Howard Villa, Princess Royal Parks.

TO PARENTS and GUARDIANS.—A VACANCY for an APPRENTICE now occurs in a well-established PHARMACEUTICAL CHEMIST'S Business in Diss, Norfolk, where a large business is done. Every facility is offered for the acquirement of a thorough knowledge of the profession, and every attention given to the health and comfort of the pupil. Residence (apart from the business) most healthfully situated.—Apply to Mr. T. P. Gosling, Diss.

CAMBRIDGE HOUSE SCHOOL, HAGLEY-ROAD, EDBURTON, near BIRMINGHAM, conducted by Mr. F. EWEN, with the help of efficient Assistants and Visiting Masters, will RE-OPEN on TUESDAY, January 25.

EDUCATION AT THE SEASIDE.—LULWORTH HOUSE, ST. LEONARD'S-ON-SEA.

The Misses COOK will REMOVE at CHRISTMAS to a larger and more convenient Residence in the same locality, and will consequently be able to RECEIVE a few additional YOUNG LADIES.

Terms and references on application.

STAMFORD HILL SCHOOL, LONDON, N.

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